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A comparative analysis of five text books in college sociology

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A Comparative Analysis Of Five Text Books
In College Sociology

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in partial fulfillment of requirements
for the Degree of Master of Education.

1950

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CHAPTER ONE INTRODUCTION

THE PROBLEM

In this thesis the writer will analyze five selected textbooks in College Introductory Sociology with specific consideration of the following points:

1. The frequency in which major topics or units appear in the various texts or in other words to what extent do the various authors agree on the general topics to be included in an Introductory Sociology textbook?
2. The differences in interpretation of the major topics or units by the various authors.
3. The topics in the interpretation of which there is general agreement by the selected authors.
4. The extent of content treatment of each major topic by each author.
5. The sequence of major topics in each of the books.

The results of the comparative analyses of the points in this agenda will be presented in both discussion and tabular form wherever necessary for clarity and ease of interpretation.

THE ULTIMATE OBJECTIVE

The writer is faced with the task of organizing a three credit, one semester course in Introductory Sociology

to be presented in a College for women. The classes will average from thirty to thirty-five students in various curricula, i.e. Nursing Education, Medical Library Science, Laboratory Technicians, Pre-Social Work and Education. The course is required for all students in the college, and it, plus a required course in Social Problems, is the only experience in the field of Sociology for the majority -- all except those in the last two groups mentioned above, for whom advanced Sociology courses are offered as electives.

THE IMMEDIATE PURPOSE

The task of organizing such a course for these varied groups of students requires, specifically, the choosing of appropriate and specific subject matter to be stressed in lectures or discussion periods, the arrangement of this material in logical sequence, and the assignation of class hours to be allotted for the consideration of the various units and sub-topics. It further requires making decisions regarding possible differences in interpretation of the different topics by various leaders in the field of Sociology, the selection of a basic text if one is to be used, and the selection of pertinent extra reading material. The last three points, it is believed, necessitate more definite and specific treatment than this thesis will offer, but, nevertheless, the writer believes all three to be

derivative objectives of this study requiring certain necessary extended treatment. A further end served will be that of providing a critical review of basic material for the writer who will be the instructor.

JUSTIFICATION

The writer feels that the first three of the above mentioned immediate objectives will be well served by seeking the opinion of men who are considered authorities in the field. Their opinions as to what constitutes the proper unit subject matter for a course in Introductory Sociology, the arrangement of such in logical sequence, and the relative importance of the various units, will be found in the textbooks which they have written for such a course. Much light will be thrown on the problem by consideration of such texts. If the several authors agree that a certain major unit is important enough to be included in their texts, then it can be concluded that such a unit is of major importance for a course for which the text was designed.

Accordingly, this thesis will seek to provide an analysis of the thinking of recognized authorities in the field of Sociology, regarding that material which is considered necessary for a course in Introductory Sociology.

By analyzing five textbooks, written by eminent authorities in the field, the writer expects to have a summation of what these authorities as a group consider important. From the results of this study the writer will derive pertinent conclusions regarding the relative importance of certain major points of emphasis in Introductory Sociology, which he will then use in tentatively organizing and preparing his specific course of study. Actually this thesis will provide a basis for choosing the appropriate subject matter for the course as described above, for arranging it in logical order and in the determination of the relative time to be allotted to each topic. In short, it will be a basis for preparing a course of study in Introductory Sociology which is the ultimate objective of this service study.

PREVIOUS STUDIES.

Prior to beginning the analysis, a search for previous studies on the same subject was made in order to avoid duplication of effort. No similar published or unpublished studies or reports of such study in the field of sociology were found in the Boston University School of Education Library, the Boston Public Library or the Boston College Library. However, several analyses of textbooks in other

subject fields were found and consulted regarding methods of appraisal and techniques used. All, however, were concerned with the rating of the textbooks as the ultimate reason for their research whereas this writer is concerned with consensus of opinion regarding content.

SELECTION OF TEXTBOOKS

The next step preliminary to the actual analysis of the textbooks was the problem of selection of the five texts to be considered in the service study. Even a most casual glance in libraries and at publishers' lists revealed the fact that a large number of textbooks in Introductory Sociology have been published and are, or have been presumably in use in various colleges. Obviously a delimitation of the field of choice was necessary. The first step, was to eliminate all the texts currently out of print since they would be unavailable as possible texts for the proposed course and might not represent current thinking. A considerable number of choices remained, so it was decided to confine the study to texts and authors that have proven popular and successful in the past -- proven so by the fact that they were now in second or later editions or had deserved more than one printing. (This decision should not be

interpreted as meaning that the writer believes that new authors in the field have nothing valuable to offer, but rather that for the particular purposes of this study the judgments of more established authorities are more suitable.) This second limitation of the field of selection still left many qualified books, so a third delimitation was necessary. It was decided to confine the selection to such books as were written by Professors or Heads of Sociology Departments at leading Universities; the assumption being made here that such authors, particularly Department Heads, are authorities in the field and that textbooks written by such authorities are based on their experience in teaching or directing other teachers in sociology. Such books can logically be assumed to have accepted value and importance.

Considering these three limitations on the final choice of textbooks, various publishing catalogues were consulted, and the following five texts were selected. This final step is acknowledged to have been made somewhat arbitrarily, with little objective criteria, but it is felt that after the first three restrictions there could be no advantage to further confining the choice to be made. The texts selected with a brief biography of the authors:

1. Gillin, John Lewis and Gillin, John Philip,
Cultural Sociology, New York, The MacMillan Co., 1948. 844 pp.

John Lewis Gillin, Ph. D., LL.D., is Chairman of the Department of Sociology and Anthropology, and Professor Emeritus of Sociology at the University of Wisconsin. He is an Ex-President of the American Sociological Society and the author and/or co-author of many textbooks.^{1.} John Philip Gillin, Ph.D., his son and co-author is Professor of Anthropology at the University of North Carolina. Cultural Sociology is a revision of their An Introduction to Sociology, originally printed in 1942, reprinted three times.^{2.}

2. Mac Iver, R. M. and Page. Charles H., Society, An Introductory Analysis. New York, Rinehart and Company, Inc. 1949. 697 pp.

Robert M. MacIver, Ph. D., is and has been Lieber Professor of Political Philosophy and Sociology at Columbia University since 1929. He is the author of twelve books in his field and a contributor to many periodicals.^{3.} Charles H. Page is Associate Professor of Sociology at Smith College. Their book is a rewriting "with considerable addition" of an earlier text (1937) by Dr. Mac Iver.^{4.}

1. Who's Who in America. Vol. 25, 1948-1949. Two Years. The A. N. Marquis Co., Chicago, Ill., p.917

2. Gillin, John Lewis and Gillin, John Philip, Cultural Sociology, New York, The MacMillan Co., 1948 Title page 3 & 4 (of next page).

3. Who's Who in America, op. cit., p. 1548

4. MacIver, R. M., and Page, Charles H., Society, An Introductory Analysis, New York., Rinehart and Company, Inc., 1949 Title Page.

3. Murray, Raymond W., Introductory Sociology,

Second Edition., New York, F. S. F. S. Crofts and Company, 1946, 999 pp.

Rev. Raymond W. Murray, C. S. C., Ph. D., is Professor of Sociology at the University of Notre Dame. He is a member of the Executive Board of the American Catholic Sociological Society since 1940. He is the author of five books in his field and contributor to many periodicals. His original text (Introductory Sociology) was published in 1935 and had eleven printings.^{1.}

4. Ogburn, William F. and Nimkoff, Meyer F., Sociology, Boston, Houghton, Mifflin Company, 1946, 953 pp.

William F. Ogburn, Ph. D., is Professor of Sociology at the University of Chicago. He is the author of many textbooks, and has had a distinguished career as an editor of Sociological reviews and has served on governmental advisory boards.^{2.}

Meyer F. Nimkoff is at Bucknell University. Their book is a new impression of a text originally printed in 1940.^{3.}

1. American Catholic Who's Who., 1948-1949. Two Years. Vol. 8, Walter Romig-Publisher, Crosse Pointe, Michigan. p.336.

2. Who's Who in America, op.cit. p.1548

3. Ogburn, Wm. F. and Nimkoff, Meyer F. Sociology, Boston Houghton Mifflin Company, 1946. Title page.

5. Sutherland, Robert L., and Woodward, Julian L., Introductory Sociology. Second Edition, Chicago, J. B. Lippincott Company, 1940, 863 pp.

Robert L. Sutherland Ph. D., is Professor of Sociology and Director of the Hogg Foundation at the University of Texas, (the latter since 1940.¹) Julian L. Woodward is at Cornell University. Their text is a revised second edition of the author's text of the same title published in 1937.²

1. Who's Who in America, op cit., p. 2017
2. Sutherland, Robert L. and Woodward, Julian L., Introductory Sociology, Second Edition, Chicago., J. B. Lippincott Co., 1940 Title page.

Definition of Terms:

The writer has stated that it shall be his purpose to determine certain facts about the "major units" of these five textbooks. It is necessary to define the term "unit" because there is a difference of opinion about its actual meaning as an educational concept. For example, a learning unit has been defined as consisting of purposeful related activities so developed as to give insight into and increased control of some significant aspects of the environment and to provide opportunities for the socialization of the pupils.^{1.} This type of unit is not restricted to subject fields; it is a broadly conceived over-view cutting across subject lines.^{2.} On the other hand, another education textbook admits that "the word "unit" is not infrequently used to indicate any convenient subdivision of a subject matter. This may be a chapter, a section of a chapter... the division is merely for convenience in organizing the work... This is considered by the authors to be a mis-use of the term "unit".^{3.} This idea is not rejected by all, as the author admits. Furthermore, it has supporters: one of whom says that the primary objective of the unit may be the acquisition of an idea or of certain habits of thought or certain attitude toward life. It consists of the complete time necessary to give mastery of a particular part of the year's work."^{4.}

It is the idea expressed in the latter two references that this writer has in mind. In fact it would be impossible

in this particular study as we have planned it, to consider the type of unit defined by the above, since the five authors under consideration give no indication that they have planned their books with this idea in mind. However, each text is divided in several "parts," each containing a number of related chapters. Of course, this writer has no exact knowledge of the author's intentions, but it would seem logical to assume that at least when dividing their subject material they were thinking of the type of unit described (albeit rejected) by Jones, et al. above. Such divisions, then, in the texts will be a logical basis for sub-dividing the proposed course of study, and it is the concept of the term "unit" that the writer shall be considering here.

1. Lee J. Murray and Lee, Doris May, The Child and his Curriculum, New York, D. Appleton Century Co., Inc. 1940, p. 192
2. Ibid., p. 193
3. Jones, Arthur J., Grizzell, E. D., and Crinstead, Wren, Jones, "Principles of Unit Construction," N. Y., McGraw-Hill Book Co., Inc., 1939, P. 13 (ft. note 2).
4. Butterweck, Joseph S., and Muzzey, Geo. A. A Handbook for Teachers, N. Y., E. P. Dutton & Co., Inc., 1939, pp 66-85 (sum)

Plan of the Report:

In Chapter Two there shall be considered (in summaries, tabulations and discussions) the units and sub-topics which appear in the five selected textbooks, in order to determine the frequency of their occurrence and the differences and/or agreements regarding interpretation.

In Chapter Three the writer shall first consider the number of pages and chapters assigned by each author to the various units. Secondly, he shall consider the arrangement or sequence of said units.

In Chapter Four, the results compiled in Chapters Two and Three shall be interpreted and pertinent conclusions regarding a suggested course of study will be drawn. Finally, the writer shall prepare a tentative outline for a course in Introductory Sociology as indicated by the conclusions drawn from the results of the analysis.

Chapter Two

Major Units and Sub-Topics

Procedure:

In this chapter, following the agenda outlined in Chapter One, the writer shall consider the first three points. He will look for the extent of agreement on what constitutes the major units to be included in an Introductory Sociology textbook. Then he will look for extent of agreement or disagreement regarding the interpretation of these units and their sub-topics. It seems logical and will be less confusing first to summarize Gillin and Gillin's first unit (as it appears in their text), then to summarize each other author's most comparable unit before proceeding to a second unit. After the summaries of each unit there will follow a discussion, comparing or contrasting the treatment of each unit by the various authors as revealed in the five summaries. The results, i. e. the frequency of appearance of major units and their sub-topics will be tabulated for each unit in simple tables. In a column at the left of each table will be listed the topics and sub-topics found in the units. In a horizontal line across the top will be listed the authors' names. An "X" beside a subject and beneath an author's name will indicate that said subject is found in that author's textbook. An "O" will indicate that the topic is found in the author's textbook, but in a different unit grouping than the one under consideration.

Totals will be compiled in a vertical column at the right of the table. The same procedure will be used for each unit.

For convenience purposes the writer shall refer to each book by the last name of it's author (viz. "Murray"), or if there be two authors, by the last name of the author who is listed first (viz. "Gillin", "MacIver", etc.)

Major Units and Sub-Topics:

I. Even a brief glance at the textbooks under consideration reveals that Part One, and therefore in accordance with the writer's definition the first major unit, is of an introductory nature in each case. There follows here:

1. a summation of each author's introductory unit.
2. a discussion of the similarity (or lack of it) existing among the five introductory sections and
3. a tabulation (of table 1) of the topics and sub-topics that appear.

A. Gillin. "Introduction". The present chaotic state of the world, the aftermath of World War II, makes clear the need for a sound and practical science of human relations - a social science which will offer scientific planning for understanding and control of social interaction.

The Sociologist is interested in the social interaction of human beings and in such questions as why is a man a social being and what are the principles that underlie his social life? The approach to these questions must be scientific although

there are many obstacles which stand in the way., e. g. religious, political and moral prejudices and time honored theories about family, state and church. How can the Sociologist be scientific, then? By the use of statistical analyses, careful description of men under various stimuli, by the use of multiple correlations. The social scientist needs patience, hard work, skepticism and active imagination.

Should there be an applied social science - should Sociologists attempt to solve social problems? Yes, Social science must be applied for mutual self defense, to help human constructiveness, ^{/balance human destructiveness,} to understand and control human interaction; through correlating its data with that of all other sciences both natural and social.¹

B. Mac Iver: "Approach to Society". The language of sociology must first be understood, such terms as society, community, customs, et al., since sociology deals with intangible phenomena. Also, the student must have an understanding of certain psychological data since "every sociologist must be a psychologist."² Particularly at the beginning, the distinctions between interests and attitudes must be known (the former signifies subjective reaction to objects, the latter, the objects themselves). Social relationships always

1. Gillin and Gillin, op. cit. pp. 3-23

2. MacIver 2nd page. op. cit. P. 23

involve both objective interest and subjective attitude. Attitudes either tend to separate or unite those affected by them, hence their importance sociologically. All persons have two common interests, viz., attachment to a social group and attachment to an impersonal goal. In short, man lives for himself and he lives for his group and for the causes that are dear to him. These attitudes and interests inspire his motivations, which are the key to his activities.

The chief questions for the Sociologist is the relation and the extent of the interdependence of the individual and the society. Both the social contract and the social organism theories are inadequate to explain this. Rather the mutual dependent relationship of the individual and the society (as proved by the feral case and by man's dependence on the social heritage which is changeable by man) emphasize this relationship. There is a give and take between the individual and society, between culture and personality, that is not altogether a harmonious relationship because of inevitable conflict but which necessarily calls for cooperation.¹

C. Murray. "The Study of Sociology." "Sociology studies social life with a view to that particular thing which gives interhuman life its social character."² It studies human activities in their inter-relations and is concerned with

1. Ibid: pp. 3-70

2. R. W. Murray, Introductory Sociology, New York
F. S. Crofts and Company, 1946, p.3

the social process itself. It has definite values for the student.

Social thought is no new field of concentration. Examples are found in the writings of Plato and Aristotle, Count de St. Simon and Karl Marx. Modern Sociology dates its inception with the work of Auguste Comte who offered humanitarianism as a substitute for religion and began the scientific era in sociology. He is responsible for the growth of Academic Sociology in which one's social philosophy determines one's approach and conclusions. Sociology has since developed into a complex system with specialized courses.

Attempts have been made to make sociology an exact science but it is inevitably philosophical. The sociologist must take a stand regarding man. It is inevitably ethical - norms of judgment are unavoidable. One must take a stand on the basic question of whether the mores of a society are the basis for ethical judgments or whether there are changeless moral principles apart from the society's concepts.

There is a need for Catholic Sociology since the philosophy of an author will permeate his work. The world needs Christian Sociology. The Catholic believes in scientific research techniques but also believes that these methods must be integrated "with the truths of philosophy in order to find basic solutions in accordance with man's purpose in life."¹

1. Ibid p. 36.

since our present social problems lie in the Industrial Revolution, the socio-economic doctrines in the encyclical letters of the Popes form a basis for Catholic social thought.¹

D. Ogburn: "Introduction". The student must understand first that there are four principal factors in the social life of man - natural environment, social heritage, heredity and the group, all functioning together (although the dominating one is culture). Sociology, then, is defined in scope as being "concerned with the study of the social life of man and its relation to the factors of culture, nature, environment, heredity and the groups."²

Should sociology be concerned not only with what is (observed facts) but what ought to be - with improvement of the social order? It may supply a background for understanding problems although it cannot suggest solutions for all the specific problems confronting our society. This function has been pre-empted by other social sciences, but sociology is concerned with the special problems of family, population, immigration and crime, the dependent and defective and recreation.³

E. Sutherland. "Introduction". It is difficult to define sociology except that it is concerned with social relations and in a different way than history, economics and

1. Ibid: pp. 3-48
2. Ogburn and Nimkoff. op. cit.
3. Ibid. pp. 3-15

TABLE 1.

MAJOR UNIT ONE

SUBJECT	AUTHORS					TOTALS
	<u>Gillin</u>	<u>MacIver</u>	<u>Murray</u>	<u>Ogburn</u>	<u>Sutherland</u>	
I. Definition of Sociology	X	X	X	X	X	5
Other Definitions		X				1
II. Is Sociology a Science	X		X	X	X	4
Is Sociology a Philosophy?			X			1
III. Should Sociology try to Improve the Social Order?	X		X	X	X	4
IV. Psychological Understanding of Motivation of Individual		X				1
V. History of Social Thought			X			1
VI. Catholic Viewpoint			X			1

other social sciences. Is sociology a science? Yes, it is a descriptive science with no generalizing or predicting possible. It is based on objective observation and interpretation.

Should sociology be applied? Should the sociologist try to save society? Inevitably he will be involved in judgments of what ought to be, not only what is. "The study of sociology should yield some immediately applicable insight into current dilemmas and some suggestions as to means for attaining such social ends as seem desirable."¹

Introductory sociology should be concerned with the development of culture, the effect of group living on the individual and man in community life (interactions).²

Discussion (of Table 1)

While content and interpretation vary, particularly in MacIver and Murray, there are certain basic areas of agreement among the five authors as to what constitutes a proper introduction. The first point on which all agree is the inclusion of a definition of the scope of sociology - that the Sociologist is concerned with social relations. Ogburn is more specific, listing four factors which influence the social life of man, culture predominating. MacIver agrees that the chief problem for the sociologist is that of the relationship of the individual and society. Gillin does not name the factors,

1. Sutherland and Woodward, op.cit. p.18

2. Ibid. pp. 3-11

but he emphasizes that sociology's task is to search for these factors which underlie social life. Sutherland also asserts that the affect of group living on the individual is the major topic for sociology. Murray in different phraseology says the same thing.

Thus all five are in agreement in regard to the inclusion of a definition of sociology and regarding the nature of the definition itself.

A second point which appears is the question of whether sociology is a science Gillin and Sutherland un-equivocally say "yes". Murray says the sociologist should use scientific techniques but is essentially a philosopher. Ogburn does not directly answer the question but does call sociology a social science. MacIver does not raise the issue. Thus, three of the five agree that the question should be raised in this unit, while one seems to assume the answer and the fifth does not include it. As to the answer - two definitely agree that sociology is a science, one implies it and one (Murray) would use scientific techniques but believes that ultimately moral judgments are involved.

A third point is the question of the application of sociology. Should the sociologist try to improve the social order? Gillin and Murray definitely say, "Yes", Ogburn agrees (as long as it stays with sociological problems) and Sutherland rather reluctantly admits that sociology cannot escape offering

"suggestions". MacIver ignores the question. Thus four, with some qualifications by one, are in basic agreement on this point.

To the above points can be added several on which there is no majority agreement. MacIver includes definitions of terms to be used in the course. He also devotes a chapter to a psychological discussion of interests and attitudes which result in motivation of human behavior. This is the study of the individual apart from the group, a prerequisite, to understanding him in the group. Murray devotes considerable space to the development of the point that sociology is a philosophy essentially, and involves moral judgments and decisions, therefore, must be based on something more permanent than mores. In this connection, Murray also includes a brief history of social thought to prove his point, emphasizing the Catholic sociologist's viewpoint.

II. There is no full agreement among the five authors as to what constitutes the second major unit and its sub-topics. Gillin, MacIver and Murray believe that a general discussion of heredity and environment in individual development is pertinent here, while Ogburn and Sutherland reserve this topic for their third unit. However, since our plan of operation calls for the following of Gillin's order we shall consider his second unit and the related units and sub-topics in the other texts.

A. Gillin. "Basic Conditions of Sociocultural Life". Chapter 2. Man is not the only animal which has a social life. Several examples of highly organized animal social life are found in the jungles of British Guiana, e. g. the cushee ants, the monkeys (not too different from the neighboring Carib Indians). Less remote examples are the bees and wasps, wolves and cows. Common characteristics of these are the fact that each has individuals living regularly in groups, discrimination between members and non-members, communication, specialization of functions and cooperation (with the individual partially subordinated). There are great varieties of human societies all of which may change rapidly and radically, which fact is a major difference from the animals whose social life remains ever stable, ¹

Chapter 3. What is man's place in the animal kingdom? He is a Primate, descended from a common ancestor with the ape, diverging several million years ago. He differs from the ape in his highly organized Central Nervous System, his upright posture, his more flexible hands, articulate speech, plus other minor points.

Man is a late comer in history. The first man like fossils belong to the late Pliocene Age, one million years ago. Homo Sapiens appeared 25,000 years ago. He lives not by instincts but by learned reactions, learned from his culture. The development of man has caused many social problems. Racist theories (particularly of Nordic-Aryan superiority) developed through the contributions of de Gobineau, Chamberlain, Grant and Stoddard. Races were formed by mutations, selection and isolation. All races are within the same species; they can inter-breed; they differ only in certain external bodily characteristics. Pure racial stocks no longer exist. There are no differences in ability, intelligence or aptitude for culture. Racial differences have no direct bearing on behavior, but do have great sociological significance.¹

Chapter 4. Man's behavior rests on the mechanism of his nervous system, the goal being adjustment to his environment. Man lives by reactions which are learned. He lives in groups in order to survive, hence he has developed and passed along certain group responses - his culture, which has range and variability. "2"

Chapter 5. Population is significant because of relation

1. Gillin and Gillin. op.cit. pp. 27-43

1. Ibid. pp 45-73
2. Ibid. pp. 74-96

between its size and the social order. Sociology is interested in the size and quality and conditions which bear on these matters. "Optimum" population varies with geographical location and culture. The size depends on the birth rate, death rate and the effect of cultural patterns. The theory of Thomas Malthus was an attempt to control population and history has proved him wrong (because of industrial growth, new lands, birth control).

Population trends in the United States are presented followed by a discussion of immigration and the agitation against foreigners, the quote law of 1924 and 1928. The problems created by immigration are competition between the immigrant and native labor, the quality of the immigrant and assimilation of various cultures.

Problems resulting from recent population trends are related to the quality of the population. Eugenics may contribute to the answer but both Positive and Negative Eugenics suffer from an inadequate knowledge of human heredity. But sterilization of the feeble minded (negative) and refused to allow them to marry (positive) may safely be practical.¹

B. MacIver "Society and Environment".

Chapter 4. Heredity is actually made possible within the environment. We are not concerned with whether heredity or environment is more important but rather with why each is important. The finer is the heredity, then the more does the fitness of the environment matter (and the latter matters most during the early stages of life). Seemingly minor conditions, such as the presence of social esteem or its absence, or the presence of incentives, etc., in effect make tremendous differences between one environment and another. The stimulation² afforded by the environment in which we live effects us greatly.

Chapter 5. Geography is a limiting condition on the environment. The territory a group of human beings occupies has an influence on their health, wealth and mode of living. It even affects the size of society. The control of population has been long a problem for man. The theory of Malthus is an example of concern with the problem although his claims seem less formidable today. World population growth is enormous for many reasons; improved agriculture, commercial and transportation gains and medical progress. These gains

1. Ibid. pp. 97-138

2. MacIver and Page. op. cit. pp. 73-97

have offset the falling birth rate (caused by birth control).

The Malthusian problem is decreased in the West today but the East demonstrates Malthus warnings. If the East's standard of living is to be raised they must begin to control their numbers. Modern birth control meets the demands of our social principles by permitting rational planning of the appearance of human life rather than destroying it after it has been conceived. 1

Chapter 6. Man is utterly dependent on the social heritage yet the latter is unequally possessed by the members of society. We must adjust to that part of the total environment which comes into relation to our lives. Adjustment is aided by various factors, impeded by others, but it must be made. 2

C. Murray. "Man's Biological Heritage"

Chapter 3. Individual heredity is based on the Mendelian laws. Man inherits such characteristics as hair color, eye color, complexion. He does not inherit acquired characteristics. Regarding mental characteristics, he inherits less than fifty percent of feeble-mindedness, no mental illness (except Huntington's Disease), little epilepsy, no criminality, no alcoholism - despite the opinion of alarmists. 1

Chapter 4. There is little sense to arguing as to which is more important, heredity or environment. Both are important. The question is. "In a given environment what variations will heredity permit for such and such a characteristic or with a given heredity, what variations could a specialized environment produce?" 2

Eugenic movements are based on the problem of inheritance. Positive eugenics (the mating of superior individuals) has made little progress because of romantic traditions. Negative eugenics practices (euthanasia, sterilization) are morally wrong in spite of State laws, since the laws of heredity make it impossible to prove who are the carriers of feeble-mindedness, and since criminality and alcoholism cannot be inherited, the answer to the eugenicists' attempt to get better individuals lies in a positive program which includes reduction of medical costs, scholarships for the intelligent, income tax reductions for larger families, since a good eugenics program should

1. Ibid: pp. 98 - 116
2. Ibid: pp. 117 - 122

1. Murray. Op.Cit. pp. 51-73
2. Ibid. P. 85

include provisions for bettering the environment. ¹

Chapter 5. Race is a biological classification, the races differing only accidentally (five ways). Nothing definite is known about the origin of races, except that all descended from the same original stock. The differences are explainable as a result of mutations followed by natural selection. There is no superior race, although there is a theory of Nordic superiority (supported by the writings of de Gobineau, Chamberlain, Grant and Stoddard). As far as social intelligence goes, any apparent superiority of whites is due to the superior environment in which they are permitted to live. ²

Chapter 6. Inter-racial problems develop even though there are no biological reasons against intermingling. The Negro problem in America, now psychological, social and economic, traces back to slave days. The solution is not to be found in better education for the Negroes (as often proposed) although that should be provided. The problem is a moral one and Christian morality (love of one's fellow man as oneself) is the basis of the solution. ¹

D. Ogburn. "Human Nature"

Chapter 5. Heredity furnishes the material out of which experience will mold the personality. The nervous system, glands, emotions and intelligence are the more important mechanisms affecting personality. The direct affects of heredity are limited. Social experience and training is the factor which molds the biological inheritance into a specific personality. ²

Chapter 6. Experiences of childhood are most important, particularly one's relations with other persons especially in one's own family. Self attitudes develop from satisfactions coming from experiences within the group. Personality is the expression of the role one plays in the various groups to which he belongs (in a general way). ³

1. Ibid. pp. 73-104
2. Ibid. pp. 105-135

1. Ibid. pp.136-160
2. Ogburn and Nimkoff op.cit. pp. 133-162
3. Ibid. pp.163-190

Chapter 7. The individual must submit to the influence of the culture in which he is born, (although he may respond in a unique way). A child gets clothes, tools, speech, et al which affect his personality. Culture shapes his attitudes and habits (folkways and mores) in material and non-material ways. Social institutions are most important in influencing human personality. Man will respond individually to the culture; there is no accounting for a given personality without reference to all four factors - heredity, geography, groups and culture. 1

Chapter 8. A personality is not always socially desirable. Why do some people become insane? It usually goes back to their childhood, oversheltering, insecurity, etc., in family relations. Undoubtedly, society itself is responsible for mental illness in most instances - therefore society needs attention. 2

E. Sutherland: "Man's Social Nature"

Chapter 7. The child is born with rudimentary drives and reflexes useful for protection, a basic temperament and certain capacities for learning. From these the different cultures through contact produce varied though similar personalities. In short, we are endowed by nature with certain raw materials which are nurtured by the environment (culture) to which we are exposed. Yet even within one culture vast personality differences appear. 3

Chapters 8 and 9. Culture molds and shapes personalities and an integrated, internally consistent personality can come only in a stable, well organized culture. The influence is reciprocal; culture does not arise spontaneously. Human beings have built it up and alter it. Culture and personality are two faces of the same reality. 1

Chapter 10. There are many failures to achieve socialization serious maladjustment problems for society. Mental Hygiene and Social Work are important means in helping to make this adjustment more meaningful. 2

N. B. The following two chapters of Gillin's (which appear later in the text) are related to what others have included in this unit, therefore must be summarized now.

1. Ibid: pp. 191-213
2. Ibid: pp. 214-244
3. Sutherland and Woodward op.cit. pp. 167-193

1. Ibid: pp. 194-256
2. Ibid: pp. 257-291

A. Gillin. Chapter 26. Socialization comes about by interaction between the individual and other members of his group. By it, the individual makes the universal elements of his culture his own. Further, every intelligent person living in a society, shares in a degree the culture of his society. His attitudes and ideals are the result of his exposure to that culture; part of the culture becomes part of him by habit and he is knit into the fabric of the group as an integral part. Its values are his. 1

Chapter 27. The process of forming the personality includes the fact that the individual must acquire culture content and then must organize that content so that he may function as an integrated being. The life history of the individual is a complex interplay of constitutional, personal-social and cultural forces which tug this way and that in the developing person. Certain areas of the culture pattern do not permit the development of the ideal personality (according to society's standards). Consistent culture would develop consistent types. What is ideal and normal is relative according to the cultural standards. Each culture has its own approved ways of being neurotic. Our own culture is in a state of flux, which makes it impossible to base a system of child training for personal security on the existing patterns. 2

Discussion (of Table 2)

Compilation of this material reveals that all five authors are in agreement as to the inclusion of only one sub-topic in this unit, viz., the inter-relationship between the individual and the culture into which he is born. All agree that the individual learns what his culture permits him to learn but that man creates and changes his culture. Also all agree on the subject of the relative importance of heredity and environment, stating that heredity supplies the raw material for the environment (culture) to work upon in forming the personality. Gillin states this by implication in Unit Two, later more directly (Chapters 26 and 27).

1. Gillin and Gillin op.cit. pp. 643-662
2. Ibid. pp. 665-691

At this point only Gillin and Murray see fit to introduce the subject of "race". Only Ogburn and Sutherland believe that this unit is the proper place for a discussion of personality disorganization. Since the writer's purpose is to make a comparative analysis of the five textbooks, and since most of the authors include the subject of race, population, et al, it would seem proper to abandon the unit approach temporarily in order to continue the comparative treatment of the sub topics introduced here.

1. First in Gillin's order is the discussion of the age and origin of man. Since the three other authors (all except MacIver) who discuss this subject, consider it in the unit entitled "Culture", it seems logical to postpone further discussion of this one sub-topic until the next unit, yet it will now be included on Table 2, as a subject that is considered by the authors.

2. The next sub-topic of Gillin's "Race" - also appearing in Murray's second unit (previously summarized). There follows a summary of the other authors treatment of this subject.

A. MacIver. "Ethnic and Racial Groups". Chapter 15. There is no "race" biologically different from the others with an exclusive heredity, although there are characteristic physical types. Race is a mark of caste in our society (not as in India, however). Caste assigns status and defines relations with the dominant groups. (Therefore becomes a logical approach to consideration of this subject). The caste idea implies stratification within the group; this we know to exist among American Negroes.

Each sub-strata of the caste has its own peculiar attitudes and folkways which affect personality development. 1

B. Ogburn. Race is often confused with language and nationality and religion but actually it is a biological concept. Division is made on the basis of many hereditary criteria into three major races, each with sub-races (although actually there are no pure races). Are the Negroes an inferior race intellectually? It is a difficult problem to find evidence so we may only say that there may be inherited mental differences among the races but that it has not been proved. 1

Races are distributed geographically over the earth. 2 History shows no evidence of the superiority (culturally) of one European race type over another. Geographical factors explain why some cultures are at one time more advanced than others. Race conflict comes from prejudice and the solution must come from changing attitudes. 3

C. Sutherland. Chapter 14. Races are sub-species of the Homo Sapiens, going back to prehistoric times for their origin. The reason for racial differences is geographical isolation and in breeding. Classification is difficult - all that can be said is that "the average measurements of one race differ somewhat from the average of others." 4 Race may be better thought of as a sociological than a biological concept, in the sense that there are culturally unified groups who think they are bound by racial ties. These may be called race-conscious groups. Such groups, when discriminated against develop typical reactions, e. g. self-improvement, oppression psychosis, and the cooperative reaction. The hybrid has a superior status but is really a race-less man.

Race prejudice is an external indication of a basic struggle for existence and status between the oppressor and the oppressed. It involves pre-judgment and bias. It is not innate but is simply a matter of learning through social experience. 1

1. MacIver and Page. op.cit. pp. 384-416

1. Ogburn and Nimkoff op.cit. pp. 95-103

2. Ibid. p. 101

3. Ibid. pp. 95 - 103

4. Sutherland and Woodward. op.cit. pp. 377

1. Ibid. pp.372-404

Table 2.

MAJOR UNIT TWO

SUBJECT	AUTHORS					TOTALS
	<u>Gillin</u>	<u>MacIver</u>	<u>Murray</u>	<u>Ogburn</u>	<u>Sutherland</u>	
I. Society (General)	X					1
II. Man and the Animals (Differences)	X		0	0	0	1 - 3
Age of Man	X		0	0	0	1 - 3
III. Race (Definition)	X	0	X	0	0	2 - 3
Racist Theories	X	0	X	0		2 - 2
Racial Differences	X	0	X	0	0	2 - 3
Racial Origins	X		X		0	2 - 1
Solution to Race Problem			X			1
IV. Relationship of Individual Personality and Culture	X,0	X,0	X	X	X	5
Heredity against Culture	0	X	X,0	0	X	3 - 2
Personality Disorganization	0		0	X	X	2 - 2
V. Population (General)	X	X	0	0	0	2 - 3
Malthusian Theory	X	X	0	0		2 - 2
Trend of United States	X	X	0	0	0	2 - 3
Dangers of Decline			0	0	0	3
Immigration and Population	X		0	0	0	1 - 3
Immigration Laws	X		0	0		1 - 2
Migration			0	0		2
Eugenics	X		X			2
Birth Control as Population Check		X	0	0	0	1 - 3

Discussion.

All five authors include "Race" in their texts but there is no agreement as to where it should be. (a subject to be discussed later). All agree basically on a definition of race as a biological concept although Sutherland chooses to consider that the sociological consequences of "race-conscious groups" are more pertinent for discussion in an Introductory Sociology text. Gillin, Murray and Sutherland discuss the possible origin of the races attributing the distinctions to mutations and selection. The unimportance of racial differences is stressed by all and particular mention is made by Gillin and Murray of the intellectual parity of the races. Ogburn is not certain about this point and MacIver and Sutherland do not mention it. The growth of Racial theories is stressed by Gillin and Murray and implied by Sutherland. MacIver considers race as a "caste" and treats the subject accordingly. Sutherland's treatment varies uniquely in accordance with his concept of race (sociological). Only Murray offers a definite plan for eliminating the Racial problem although Ogburn suggests a change of attitudes as the answer.

2. The next sub-topic in Gillin's order is that of "population". All the other authors include this topic (but in different units, except MacIver). Therefore we shall now summarize Murray's, Ogburn's and Sutherland's population sections.

A. Murray. "Population", Chapter 21. The Malthusian theory (now proved incorrect) was adopted and misinterpreted by the Neo-Malthusians who tried to bolster the practice of birth control through contra-ception. This gave use to the Birth Control League led by Margaret Sanger, thus bringing demography into the field of morality. Actually an increasing population has always been more healthful for a society. (The U. S. faces a decline) but present population increases are used as material for the advocacy of birth control by those who fear over population and would seek better family life and a better citizenry in smaller families. The economic problems for average and low income groups who are raising families, is a real one and should be met, not by preventing conception (immoral) but by social and economic reforms.

The migration of peoples within a society is always accompanied by social problems, immediate and potential (e. g. Negro migration).

America is a product of immigration but because of psychological, social and economic problems created by the arrival of masses of immigrants, restrictions have been made. The present National Origins Law has frankly discriminated against central, eastern and southern Europe and favored northern and western Europe. This is undoubtedly the result of beliefs of Nordic supremacy and the idea that America is culturally a Nordic society. 1

B. Ogburn. Chapters 15 and 16. Geographical and cultural factors determine the distribution of population. Modern civilization rests on agriculture (fertile soil) and manufacture (iron and coal), hence the densely settled areas are those where nature supplies these needs. The Industrial Revolution made possible the great increase in White European population.

Changes in population result from migration and the ratio of births to deaths. People migrate because of the attraction of a new region or lack of attraction of the old. Europe has seen huge migrations but international migrations are now checked. The United States has always had an East to West trend. Migration always produces social problems for the migrant and the permanent resident. The United States has also seen a shift from rural to urban areas. The trend to richer from poorer areas is counterbalanced by higher birth rates in the poorer areas. Hence the poor areas suffer by having the expense of rearing children and then losing them to the richer areas when they become productive members of society.

1. Murray. op. cit. pp. 594-625

Malthus pointed out the dangers of population growth exceeding the food supply. He failed to see that his fears would be offset by the inventions of agricultural science and the wide use of contraceptives, but he did dramatize the problem. Contraception, diffusing all over the world, even to the poorer and rural areas, has caused a falling birth rate. The death rate also is falling but its ratio with the birth rate is changing, resulting in a slowing of the increase. The United States population will decrease by 1980 unless means are used to prevent it. A population decrease is a matter of grave concern militarily, economically and culturally. 1

C. Sutherland. "the Community" Population has increased rapidly in the past in the United States but indications now foretell a population decrease. The density of population in an area is determined by the presence of raw materials and fertile lands. 1 "Social Charge". The number of human beings in any area is a function of a relatively constant fecundity and a limited life span on the one hand and a highly variable complex of food supply and hazards of existence on the other. The complex becomes more and more under man's control as culture develops, but never completely. Therefore, population pressure is a factor to be reckoned with in any group that does not control its birth rate. 2

Discussion.

Thus, "population" is a sub-topic for all five of the authors, but again there is no general agreement as to where it should appear. All except Sutherland discuss the Malthusian theory and agree on its interpretation and effects. All five discuss present trends in the United States and see the danger of the currently declining population which we are facing. Immigration as a population factor is discussed by Gillin, Murray and Ogburn and the present discriminating laws are dis-

1. Ogburn and Nimkoff op. cit. pp. 432-517

1. Sutherland and Woodward. op. cit. pp. 412-415

2. Ibid. pp. 708-715

cussed by the first two. Murray and Ogburn alone see fit to discuss "migration" and its problems. Birth control through contraception as a population check is discussed by all except Gillen. Murray, who considers birth control immoral, offers a "positive alternative", a social program to permit parents to have larger families. The relation of Eugenics and population is mentioned by Gillen and Murray, although Murray offers in addition, a social program based on positive means.

3. One more topic has been introduced in this second unit, e. g., personality disorganization, particularly in its relationship to culture. All five authors have discussed the positive relationship between the individual personality and the culture in which it is placed (previously summarized and discussed). Ogburn and Sutherland have considered the negative effects, not only by implication as Gillen and MacIver, but in a definite sub-section. Murray also devotes two chapters to this topic. Since his offering has not been summarized yet, it follows below.

A. Murray, "Major and Minor Personality Defects", Chapters 14 and 15. Our personality, good or bad is largely a product of group experiences. Since the United States has such a high number of neurotics and mentally ill (as proven by statistics) one logically suspects the society as being at fault. Our attempts to live up to the belief that all men are equal and the fatigue from our high speed living play their part in creating this problem. The organic and functional psychoses are here described at length as well as more minor neurosthenic illnesses.

The solution to the problem of mental breakdown is found in sound mental hygiene practices, particularly in childhood, practiced by teachers and parents (since it is in childhood, that most mental breakdowns partial or complete have their beginning. 1

Discussion.

All three - Murray, Ogburn and Sutherland are in agreement that the disorganized personality (or mental illness) is traceable back to the childhood, and is primarily a conflict with the prevailing culture, which is influential in producing both healthy and sick personalities. Murray and Sutherland assert that the Mental Hygiene movement is the answer (in home, school and through social work), while Ogburn feels that to solve this real problem "society needs attention." Gillen mentioned this subject briefly and stresses the fact that each culture has its own peculiar forms of disorganized personality. Murray is by far the most detailed in his description of the various types of disorganization.

III. Gillin's third major unit is entitled "Culture and Social Groups". Examination reveals that each of the other authors has a unit devoted to "Culture". MacIver calls it "The Sustaining Forces of Code and Custom", Murray and Sutherland call it "Man's Cultural Heritage" and Ogburn simply "Culture". Thus it is immediately observable that a major unit on "culture" is considered by all a necessary part of an Introductory Sociology textbook. The inclusion of "groups" with this unit is unique with Gillin, however, All others include it in different units or devote separate units to it.

A summary of each author's treatment of "culture" follows, after which will come "groups".

A. Gillin. "Culture" Chapters 6 and 7. Culture is a society's set of behavior patterns, mental and overt, more or less common to the members, which is learned by the member and passed down from generation to generation by the learning process. It is constantly liable to change. A society always possesses a more or less unique culture which serves as a pattern whereby the group adjusts to its environment and individuals adjust to the social requirements of group life. A culture has traits and complexes but is always internally consistent. There is a system of meanings and values which arises from the common experience. Each culture has a definite geographical distribution which is the result of interplay between the geographical setting, the type of culture and the factors of diffusion. Culture elements emanate from individual minds sometimes accidentally and are spread by diffusion. Culture and society cannot exist without each other but each is not the other. Society is the largest group of individuals interacting according to a common pattern of beliefs, customs, attitudes and values (culture). Cultural traits differ. There are varying solutions to the same problems in different culture groups (societies). These are explained as historical accidents. 1

B. MacIver. "The Sustaining Forces of Code and Custom".

Chapter 7. The social structure is unstable and changeful, yet has a definite character at every stage and many of its elements show great persistence of type through change. There are certain conservative forces which make for this cohesion and stability, characteristic of all societies. The sustaining forces and mores and codes. (Social law falling into definite codes). These are associational, communal, moral and legal codes. Codes are not enough, however, they need to be perpetuated by certain processes and devices, viz., loyalties, (through indoctrination and habituation), personal techniques of authority (the office) and leadership, the impersonal techniques of ritual and ceremony and symbols. These conditions are the determinants without which social codes could not endure. In addition there are certain forms of coercion (force, direct or indirect), which constrain the will and behavior of those subject to them." 1

1. Gillin and Gillin, op.cit. pp. 139-193

1. MacIver and Page. op.cit. pp. 136-165

Chapters 8 and 9. There is a variety of codes in any society among which are religious codes and moral codes (not always in conjunction), legal codes and codes of custom and fashion. Each has particular functions, significance and limitations.

The individual in society must face the demands and sanctions of the variant and sometimes conflicting codes which bear on his conduct. He does this by adjusting his individual habits (behavior and modes canalized by repetition) to the social customs. These two (habits and customs) are distinct yet causally related. Group customs are impressed on the plastic nature of the young, are translated to him by education and thus help form his habits. Everyone must adjust, but the pressures of dominant groups, authority and institutions, usually make conflict inevitable. The variant individual, the code demanding conformity and ego seeking to be itself are the elements of the conflict. The intelligence of the individual will aid his conformity and any codes which the group considers not useful will in time disappear. Insofar as the social order reflects the common interests of men, the individual is both free within society and sustained in his individuality by society. 1

C. Murray. "Man's Cultural Heritage"

Chapter 7. Culture is a collective name for all behavior patterns which are socially transmitted (by symbols) from one generation to another). It is acquired unconsciously through an education process. The arrangement of culture traits and complexes from a culture pattern. Definite culture patterns exist in definite geographical areas (culture areas). Culture is transmitted from generation to generation and also by aculturation from group to group. New traits are constantly added (by invention) and diffused throughout the society. A culture lag exists when one phase of a culture lags behind another in the process of social change. 1 Chapters 8 and 9 Geology, Archaeology and Paleontology provide us with information regarding the origins of man and his cultural development. Man appeared on earth in the Quaternary era, during the Pleistocene period (approximately one million years ago). Homo Sapiens appeared in the upper Paleolithic Age - about twenty thousand years ago. Man's cultures may be divided into three great stages - Paleolithic, Neolithic and the Age of Metals - each age revealing a more highly advanced "culture" and more highly developed men.

1. Ibid: pp. 166-211

1. Murray. op. cit. pp. 161-196

After 4000 B. C. material progress made great strides. Permanent group life appeared and specialization was made possible through new inventions. American history began (probably with the coming of Mongoloid tribes across the Bering Sea, working south slowly (to the United States about 20,000 years ago). Certain tribes, Aztecs, Mayans and Incas developed high degrees of culture before Caucasoid invasions began. ² Chapters 10 and 11. Classic theories about unilinear evolution of culture are now proved to be false. Modern scientific ethnology has demonstrated certain facts about the nature of primitive man and his culture. He has (and has) control over his instincts, essentially the same sensory qualities (though keener), intellectuality, concentration, was superstitious, ability to make reasoning decisions and essentially the same mentality as modern man. Many of our modern institutions had their origin in primitive times, e.g., private ownership, religion, government and the family (monogamous chiefly). Primitive societies had folkways and mores as coercive as our own. Basic morality is unchanging and mores must conform to it. ¹

D. Ogburn. "Culture".

Chapter 2. Behavior, transmitted from one generation to another is called culture. Man alone has a substantial culture although the beginnings are found far back in the animal world. (The absence of speech limits the amount of acquisition among animals).

The earliest human culture is the Mousterian Culture (Neanderthal Man), twenty to seventy-five thousand years ago, The details about pre-Mousterian culture are not known, although man (not Hemo Sapiens) existed long before. An examination of present day Eskimo culture is pertinent since geographic and climatic conditions compare favorably with Cro-Magnan man of twenty thousand years ago. ¹

Chapter 3. A culture consists of inventions and traits integrated into a system and classifiable into material and non-material culture. Today the material culture is so important that other complexes (family, religion) must adjust to it. The culture is only in a general way the expression of the inherited nature of man (obvious, since culture is not always in harmony with biological nature. Folkways dictate and regulate

2. Ibid; pp. 197 - 226

1. Ibid. pp. 227 - 280

1. Ogburn and Nimkoff op. cit. pp. 21-68

biological activities. Mores (essential customs) are particularly binding, even if they are harmful to health. Because of the power of mores what is right at one time can be wrong at another - even in the same society. 2

Chapter 4. While geography can affect racial characteristics and may stimulate energy, there is no convincing evidence that these are related to the growth of culture. There is no evidence of "the creative force of environment". Cultures change even though geographical conditions remain constant. Geography does furnish materials for culture, but does not dictate how these materials shall be used, if at all (e. g. use of cows in different societies). The use of material depends on the existing state of knowledge and point of view. As culture expands, new materials are used. While man is dependent on his geographical environment, he can become master of it (unlike animals). The cultural environment, rather than the natural, is what is important in the life of man. 1

E. Sutherland "Man's Cultural Heritage"

Chapter 2. Culture is social heritage, a complex whole which includes knowledge, belief, art, morals, law, techniques of tool fabrication and modes of communication. Culture objects are those material elements that are made and used in accordance with society's inherited traditions. Folkways are group habits that have developed out of experience. Mores are more important customs, having more binding sanctions, are justified by application to value systems. Formal punishment is often meted out to violators but the feeling of the "rightness" of the more itself is generally enough to insure conformity. An institution is a pattern of usages which defines the roles of the participating group members in such a way that their aim can be achieved through the resulting cooperative behavior. They are produced out of folkways.

Culture trait is the Anthropologists term of folkways. A culture pattern is a grouping of trait complexes into a generalized picture of the culture as a whole. The culture area is a geographical region in which reside a considerable number of independent tribes with similar cultures, - observable in the modern United States. 1

Chapters 3 and 4. While it is impossible to trace back particular culture traits, we are able, through archaeology and ethnology to make limited conclusions about culture origins. Culture is pre-human in origin but is confined to the higher

2. Ibid. pp 68 -105

1. Ibid. pp. 106 - 131

1. Sutherland and Woodward op. cit. pp. 15-40

TABLE 3.

MAJOR UNIT THREE

SUBJECT	AUTHORS					TOTALS
	<u>Gillin</u>	<u>MacIver</u>	<u>Murray</u>	<u>Ogburn</u>	<u>Sutherland</u>	
I. Culture (Definition and General)	X	X	X	X	X	5
Culture Traits, Areas, Patterns	X		X	X	X	4
" Origin and Growth			X	X,0	X	3
" Diffusion	X		X			2
Geography and Culture	X		0	X		2 - 1
Institutions (Definition)		X	X		X	3
Folkways and Mores		X	X	X	X	4
American Culture Development			X		X	2
Primitive Cultures			X	X	X	3
II. Groups (General)	X	0	0	0	0	1 - 4
Kinship	X				0	1 - 1
Physical Similarity	X	0			0	1 - 2
Relative Proximity	X	0			0	1 - 2
Cultural Interest	X	0		0		1 - 2
Primary and Secondary	X	0	0	0	0	1 - 4
"In" and "Out"	X	0	0	0	0	1 - 4
Class. Caste				0	0	- 2
Community (General)		0	0	0	0	- 4
Rural and Urban		0	0	0	0	- 4
Problems - Solution			0			- 1
Villages - Regions	X	0	0			1 - 2
Human Ecology		0	0	0		- 3
Herd, Crowd, Mob, Audience	X	0	0	0	0	1 - 4

Privates, the use of language and his larger brain explaining man's development.

Culture objects accumulate, beginning when man first commenced to use sticks and stones as tools and weapons (a presentation follows tracing the appearance and development of the different culture traits beginning with the earliest evidence of man on earth (Pliocene era, one million years ago) down to the Man Age of the Recent Holocene period (900 B. C.). American cultural development (Mayans, Incas, Aztec, Pueblo) began before the appearance of European Causasoids. 2

Chapters 5 and 6. Primitive cultures are studied in Sociology in order that the variations will emphasize the adoptive flexibility of human societies and to give a background for the study of social institutions in contemporary society. A discussion follows of marriage among primitive people, of religious institutions (showing the similarity of some traits in both societies), property institutions (primitives are often less materialistic than us.) All this is presented as a background for the examination of contemporary institutions.1

Discussion(of Table 3)

Thus each book has a major unit on "culture" but there is no full agreement as to what should be included therein. However, all do include a definition of culture (except that MacIver refers to "the social structure by which he seems to mean what the others call "culture"). All agree regarding the definition as well as on culture traits and culture diffusion (except MacIver who uses different terminology throughout). Gillin and Ogburn have discussed the relationship between geography and culture; Murray does it elsewhere. All three agree that Geography does not determine culture but does influence it by providing materials. All except Gillin speak of the dif-

2. Ibid: pp. 41 - 103

1. Ibid. pp. 104-166

ference between and the influence of folkways and mores. (MacIver in effect discusses the same topic under codes and customs). Murray differs in his belief concerning the relativity of mores - he asserts that there are basic mores (ethics) which do not change - the others believe that mores may reverse with time. Other than this, the five authors are quite in agreement regarding each sub-topic presented.

It was seen earlier that Gillin included a discussion of primitive man in Unit Two. All the others (except MacIver who does not discuss it) prefer to introduce this material in the unit on "culture". All are in basic agreement about the age and development of man and his culture. Murray adds a defence of primitive man against "unjust attacks on his intelligence" and "closeness to the animal level." Murray and Sutherland alone discuss American primitives.

It has been stated before that Gillin has included a general discussion of social groups in the unit with culture. Following the "modus operandi" there will now be summarized the material on groups that appears in the five texts.

A. Gillin. Chapter 8. Culture is diffused and expressed through groups which are characterized by common interaction. Typical classifications are: Primary (family playgroup and neighborhood) and secondary "in" and "out" groups (social distance), closed and open ranked groups (wealth ancestry, learning), permanent and transitory (depending on their stability). All have certain basic responses, e. g., realization by the

members that the group is larger than themselves, that it exerts pressure, and there is identification and reciprocity. All groups are founded on some interest which makes a basis for further classification. 1

Chapter 9. Kinship groups (the family) are universally important to society. In it the child has his physical needs satisfied, gets his training in social life, his first experience with human responses, and derives basic notions of security. Life long attitudes and activities are founded here. Man tends to repeat habits which have been rewarded, thus habit structures are founded here. The kinship bond has a powerful hold on individuals even when it is enlarged to include more distant Kinsmen. 2

Chapter 10. Groups based on physical characteristics. Similar physical traits predispose their possessors to common life experiences, developing similar habits and interests.

Examples: Groups based on sex (Colonial Dames, Eastern Star, Rotary), age and youth groups, racial groups and to an extent groups of athletes, soldiers and policemen. 3

Chapter 11. Spatial proximity groups. Physical proximity means facing common environmental conditions which provide a common set of interests. Classifications are - temporary - the crowd, mob, herd and audience. Permanent - local groups, community (village, town, metropolis) and territorial - tribe, region and state. The common locality of these groups fosters social contacts and gives rise to the functional characteristics of such groups. 1

Chapter 12. Cultural interest groups. Interests clustering about cultural elements tend to integrate individuals into groups. Such groups based on interests are congeniality groups, economic, technological, religious, athletic, intellectual, educational, political, recreational and ameliorative. Such groups may be formally or informally constituted. Individuals vary in the number of groups in which they participate and in the intensity of their participation. 2

B. MacIver. Chapter 10. Man's life is to a great extent a group life in which he is brought into social relationships with others. Each individual is a member of many groups, each

1. Gillin and Gillin, op. cit. pp. 194 - 222

2. Ibid. pp. 223 - 238

3. Ibid. pp. 239 - 257

1. Ibid. pp. 258 - 288

2. Ibid. pp. 289 - 312

of which exerts its pressure to conform to its ways however inconsistent these may be with others.

The major classifications are 1. Primary Groups and Associations. The former includes the family, play groups, club-all having few members, meeting face-to-face for companionship, mutual aid or discussion. The members have a similarity of interests and background and psychological integration is achieved without totalitarianism or loss of individuality. The great associations - political, economic and cultural (secondary groups) are characterized by impersonal relationships and specialization of functions, complex organization, delegation of authority and controlling groups. 1

Chapter 12. The Community. The bases of the community are the occupation of a territorial area and the shared possession of a community sentiment. The simplest community is the neighborhood. Many factors, constantly changing give to each a peculiar influence. Communities are usually natural in development but they may be planned (rehabilitation or building) "from the ground up".

Community sentiment always forms developed by the socialization process itself, through prescription and authority, social esteem or disfavor. No one can escape the sentiment which includes a we feeling, role feeling, and dependency feeling. Even the nation is a type of community having many of the characteristics of the smaller community.

With all the consciousness of solidarity there is also the presence of differences in any community, functional, class or political (none of which need impair the feeling of community) and these are accentuated economic differences leading to class war, race consciousness and religious differences (all of which can disrupt the community). 1

Chapter 13. The City, Country and Region. Comparison of city and country is made difficult because of lack of sharp demarcation, the changing character of each and the manifold environments within the city. Distinctive features of rural areas are; the semi-isolation of the family, the predominance of primary relationships, the impact of a predominant mode of occupation, variety of rural tasks, and the simplicity and frugality of living. Social control is less through influence

1. MacIver and Page. op. cit. pp. 213 - 237

1. Ibid: pp. 281 - 309

than regulation and sanction in the city, there is more specialization and competition and social mobility. The city is marked by associative individualism as contrasted to the persistent traditionalism of the rural area. The city is a center of dominance of influence and migration.

An additional trend of community development is the region, particularly in the United States. Less distinction is evident between modern rural and urban areas, hence the necessity of studying society from a regional viewpoint. 1

Chapter 16. "Herd and Crowd" are both temporary groups. Herd sentiments characterizes the former, witnessed in blind resistance to change, in the gregarious pursuit of some novelty and in emotional epidemics. The crowd is most transitory but has definite characteristics. Two types of crowds are the like-interest crowd (the one that gathers to watch a fire) and the common interest crowd (participating in a strike demonstration). The interest of the crowd can be turned to constructive or destructive ends depending on the numbers, interests and organization. Crowds can rarely act to promote the welfare of the group because their very nature renders them unthinking in their love and ruthless in their hate.

Audiences may be specialized or dispersed. The radio or newspaper and a common interest being all that is needed for the latter. 2

Chapter 17. Like and common interests are another bond that influence the formation of groups. Classification here is easy but the professed interest is not always the determinant interest. It may be hard to determine what the main interest is. But classification may be made on the basis of specialized interests, economic, political, technological, educational, recreational, health, sex, science, et al. Unspecialized interests unite other groups such as class, caste, age and sex groups.

Intra-group conflicts arise when the various group demands are divergent and contradictory, but the individual resolves these conflicts through personal adjustment. 1

C. Murray. Chapter 20. "Human Ecology and Community Organization". Geographic conditions have affected man in two ways - by climate and natural barriers. Climate makes him

1. Ibid: pp. 310 - 347

2. Ibid. pp. 417 - 436

1. Ibid. pp. 437 - 452

energetic (or not), bores him or delights him, adds or detracts from his bodily comforts, influences his crops and his productivity (type and amount), helps determine the population of certain areas, all of which in turn influence cultural developments. Natural barriers - mountains, deserts, water - also influence culture in that they retard diffusion of ideas, isolate, and may develop independence or initiative. As man progresses he frees himself more and more from the influence of his natural environment. (The influence is never more than passive and indirect). Culture is not determined by geographical environment. 1.

Chapter 22. The basic types of community are: 1. the village (farming and non-farming) industrial and suburban), having strong primary contacts, strong mores and stable life, with public opinion a means of social control. 2. The open-country neighborhood where primary contacts are maintained through the church, barn raisings and the party line. 3. Towns and cities where there are fewer widespread primary contacts and a less integrated life, economic specialization and social stratification. 4. The metropolis, a modern contribution, which consists of several satellite cities, economically and socially dependent upon a central large city, and 5. the region which is a larger area (six in the United States) with similar economic and cultural trends.

Previous differences between urban and rural areas are largely disappearing now with new inventions and improved communications. Urban areas have particular health, housing, recreational, governmental, housing and planning problems. The most pressing rural problems are the economics of agriculture and rural social organization. Solutions are offered by the National Catholic Welfare Conference. Rural Life Bureau based on Christian motivations. 1

Chapter 16. Group Life. Man has lived in groups since the earliest known times, the reason for the origin of such groups (instinct, planning?) being lost in antiquity. Groups may be visualized as specific factory rooms where different phases of the processing machinery are brought into play. We are first processed in the Primary groups, then passed on to the secondary and other "in" and "out" groups which perform some socializing operation. The family is the most important group in developing the individual. Casual, temporary groups are the crowd, mob (an emotionalized crowd) and the audience. Group

1. Murray. op. cit. pp. 571 - 592

1. Ibid. pp. 626 - 654

solidarity depends on the frequency of assemblage, the range and variety of interests and the morale (loyalty, enthusiasm and individual unity.) 2

D. Ogburn. Chapter 9. "Group Life. There is no proof of an inborn tendency to live in groups, but man is so dependent on others for survival and many satisfactions that socialibility becomes an early habit. An individual person's heredity (intelligence, ability, et al) does influence the groups he will join.

Groups differ, hence may be classified. Primary and secondary is one classification, the former have complete relationship between persons and the latter fractional. The essence of the former is personal, intimate contact and the latter, casualness and indirect contact. The primary groups have important effects on personality. A second distinction of groups is "in" and "out" groups, the former being the ones to which we feel loyal, the latter antagonistic. Loyalty to the group results from pressure which the group brings to bear on its members to conform to established patterns. It punishes and isolates members who deviate too far. Hence individuals do not use much above nor fall far below the level of the group. The pressures used comprise a system of social control. The larger the group, the more formal the controls necessary. 1

Chapter 10. The crowd is a group whose members share an emotional interest of a passing character which emotion is heightened by the group by the power of suggestion. While society demands that man keep his emotions in check most of the time, culture does provide certain occasions for "letting off steam" (athletics). Other occasions for crowd behavior are not approved by society (lynching). When the individual members of a crowd feel no sense of individual responsibility and the crowd gets out of hand, it is called a mob. Crowd and mob patterns assume forms which vary with the culture. Education makes individuals somewhat less susceptible to crowd conduct.

When a group shares a more abiding interest it is called a public. There are many in a society. The members of publics do not always see eye-to-eye on questions of common interest. Discussion of issues is characteristic of publics.

2. Ibid. pp. 438 - 452

1. Ogburn and Nimkoff op. cit. pp 245 - 271

The crystallization of differences is public opinion. Rational public opinion requires that both sides be presented. However propaganda is used to promote one side or another. This can cause large sections of the public to behave in ways that are actually contrary to their own interests. Such can happen in a dictatorship - even in a democracy when vested interests become all powerful or when leadership brooks no opposition (as in war). 1

Chapter 11. The position of individuals in a society may differ, a fact which is attended by inequalities of opportunity, privileges and duties. Status is affected by age, sex, intelligence and social class. Classes rarely develop in a small, homogeneous population. Favorable conditions are large numbers, co-residence of racially different people, wealth and poverty. The local culture determines when many people will be allowed to change their status within a given society. Generally, great masses of people remain in the class where they were born. Opportunities are not open equally to all. Class lines are tightening in the United States since the disappearance of the frontier. Class consciousness however is not prevalent due to the democratic tradition and the force of nationalism. 1

Chapter 14. "Community" The advances of culture serve to liberate man somewhat from the restrictions of ecological forces to which other animals are subject. Such forces are influential in determining the location of communities. Transportation facilities are a very important factor in determining both the nature and size (village, open-country neighborhood, city, metropolis) of a community. Competition within the city for the better locations is inevitable, resulting in sub-divisions. 2

Chapter 17. Cities vary according to economic function and in size, which causes variations in social traits. Big cities have higher living standards, more social services, fewer marriages, smaller families. The last is important on the farm as it is the unit of production (children's labor is useful). A city does not produce enough children to maintain itself. It is the most artificial environment in which man has yet lived. The size, congestion and heterogeneous population are also new for man. That he has not adjusted to it is evidenced by the higher urban death rate, crime, insanity and suicide rates.

Rural life is changing with mechanization and penetration of urban folkways and urban culture diffusion into the country. The two will always be essentially distinct in all probability, however. 1

1. Ibid. pp. 272 - 303

1. ibid. pp. 306 - 341

2. Ibid. pp. 397 - 426

1. Ibid. pp. 518 - 552

E. Sutherland. Chapter 11. "Characteristics of the Group". Men have a need for working as a group in reaching a common end. They cannot live without social groups (although they occasionally rebel as group control). There are numerous occasions for group association all based on common interests (territorial, economic, religious, political, cultural). The integration of a group is largely dependent on the frequency, variety and emotional quality of the interaction of its members. Groups within a formalized structure are more stable.

Types of groups are: 1. Primary, with small, face-to-face personal contacts, informality, personality, interaction. Examples are the family, neighborhood and friendship circle. 2. The secondary group is more formal, indirect in control and specialized. 3. The "in" group is opposed to the "out" group - the members of the "in" group usually intolerant of the other; 4. Transitory or permanent; 5. kinship; 6 special interest; 7. territorial; and 8; accommodation groups. 1

Chapter 12. "Crowds and Publics" There are various types of crowds (where members have a common interest, respond emotionally to the same stimuli and influence one another by expression of alarm, pity and amusement.); The casual crowd (street), conventionalized crowd (at a boxing match) and the aggressive crowd (a mob). In crowd behavior, irrational as it always is, the impulse to follow a suggested course of action is obeyed at once. The loss of personal identification, the susceptibility to suggestion, the freedom from inhibition all contribute to the emotional character of crowds. Social disorganization and maladjustment periods are usually conducive to crowd behavior. A crowd leader is one who is capable of sharing the experiences of the group and where example sets a pattern for their behavior. He builds emotional tensions, suggests a line of action, and "justifies" the suggested action. Fads and Fashions and social movements are all outgrowths of crowd-like behavior.

A public comes into existence only when people are sufficiently interested in a controversy to take sides and debate. Its quest is for the development of a consensus of opinion. When that is achieved, the public goes out of existence. 1

Chapter 13. The bonds of tradition, sentiment and common interest which unite people into nations depend on language.

1. Sutherland and Woodward. op. cit. pp. 291 - 308

1. Ibid. pp. 309 - 340.

territory, politics and racial heritage. Social classes are horizontal social groups organized in a stratified hierarchy of relationships. They exist when large numbers of people have attitudes of superiority towards other numbers of people. The determinants are largely economic. "Class" permits movement up and down but "caste" has a categorical limitation on vertical social movement. There may be class within caste. 1

Chapters 15 and 16. "The Community!" Physical environment and technological change have much to do with the location and occupation of people. And where people live and how they earn a living become factors which cast their influence over nearly every social activity in which man participates. Ecological factors bring people together and cultural processes build community life (whether it be village, open-country neighborhood, city or region) But in each there are sub-ecological areas, stratification and segregation. Differences still exist between rural and urban areas although to a lesser extent than formerly. The rural area is still a most important group for purposes of social control. 2.

Discussion (Of Table 3).

All the authors have a sub-section or a full section on "groups". All five agree that first should come a definition and general discussion of the characteristics of group life, the effect of the group on the individual, and the demands (and conflicting demands) of groups on their members. There is some variation in the terminology of group classification, but all five define and discuss primary groups in almost the same words (not surprising since all refer to C. H. Cooley's "Social Organization" as a source). All refer to "in" and "out" groups also. All except MacIver consider "the community" in other units, but in their discussion all refer to the village, open-country neighborhood and region (in substantially the same

1. Ibid: pp. 344 - 369
2. Ibid: pp. 405 - 465

TABLE 4.
MAJOR UNIT FOUR

<u>SUBJECT</u>	<u>AUTHORS</u>					<u>TOTALS</u>
	<u>GILLIN</u>	<u>MACIVER</u>	<u>MURRAY</u>	<u>OGBURN</u>	<u>SUTHERLAND</u>	
I. Institutions (General)	X	0	0	X	0	2 - 3
Definition & Character.	X	0	0	X	0	2 - 3
Types and Functions	X	0		X		2 - 1
II. Domestic Institutions	X					1
Courtship & Marriage	X			X		2
Family (General)	X,0	X	X	X	X	5
Primitive Family		X	0	X	0	2 - 2
Patriarchal		X				1
Modern	X	X	X	X	X	5
Family Disorganiza.	X	X	X	X	X	5
" Reorganization		X	X	X	X	4
Catholic Family			X			1
III. Economic Institutions						
(General)	X	X	X	X	X	5
Primitive	X		X	X	X	4
Medieval	X		X	X		3
Industrial Revolution	X		X	X		3
Modern	X	X	X	X	X	5
Social Effects	X	X	X	X	X	5
New Deal			X		0	1 - 1
Solution to Economic Problems			X			1
Iv. Educational Instit.(Gen.(X		X		X	3
Primitive	X		X		X	3
Modern (United States)	X		X		X	3
Theories & Philosophies	X		X		X	2
Aux. Educ. Institutions	X		X		X	3
V. Pol. Institut. (Gen'l.)	X	X	X	X	X	5
Nature & Origin Funct.	X	X	X	X	X	5
Modern States	X		X	X	X	4

(over)

TABLE 4 CONT'D.

MAJOR UNIT FOUR

<u>SUBJECT</u>	<u>AUTHORS</u>					<u>TOTALS</u>
	<u>GILLIN</u>	<u>MACIVER</u>	<u>MURRAY</u>	<u>OGBURN</u>	<u>SUTHERLAND</u>	
<u>V. cont'd:</u>						
Internationalism	X	X	X			3
Church and State			X			1
VI. Religious Institutions						
(General)	X	X	X	X	X	5
Primitive	X		X	X	0	3 - 1
Social Functions	X	X	X	X	X	5
VII. Social Welfare and Health						
Institutions					X	1

terms) and all specifically discuss the differences between rural and urban areas. Only Murray offers a solution to the modern rural and urban problems in the United States, although all see dangers in the growth of urban life.

All discuss the temporary groups, herd, crowd, mob and audience in much the same words. Ogburn and Sutherland discuss class and caste. Other classifications of groups defined and briefly discussed by three authors are those based on physical similarity, relative proximity and cultural interests. Gillin at some length discusses kinship groups and their importance; Sutherland refers to them as a basis of grouping; the others do not make the classification.

IV. The fourth major unit of Gillin's is entitled "Social Institutions". Examination of the other four books, reveals that three have similarly entitled sections while MacIver includes many of the same sub-topics (which the others include under "institutions") under the heading "Forms of Social Structure".

A. Gillin "Social Institutions". Chapter 13. A social institution is a functional configuration of culture patterns (including ideas, actions and attitudes) which possess a certain permanence and which is intended to satisfy felt local needs. The significant features are:

1. The institution functions as a unit in the cultural system as a whole
2. A relative degree of permanence is characteristic
3. It has one fairly well defined objective - a role in the social structure.
4. Symbols are a characteristic feature (e. g. wedding ring)
5. There is a fairly definite oral or written tradition.

Types of institutions are: crecive (growing unconsciously out of mores), and enacted (consciously organized); basic (necessary for social order) and subsidiary (not so necessary); socially sanctional (business) and unsanctioned (the racket); and operative and regulative (control of customs.) The institution has definite functions:

1. It simplifies action for the individual
2. It provides a means of social control
3. It provides a role and status for individuals.
4. It sometimes thwarts individual personality.
5. It may stimulate some individuals to react against it and formulate new patterns.
6. It is a harmonizing agent in the total culture.
7. It has a stabilizing function, (which sometimes stands in the way of progress). 1

Chapters 14 and 15. "Domestic Institutions" Courtship follows different rules in each society, preferential mating being our own form. The objectives of courtship are selection, accommodation, maturation and sexual stimulation. Patterns of meeting, choice and interaction vary even within the culture.

Marriage is a socially approved way of establishing a family of procreation. Objectives of marriage are channelization of sexactivity, founding a family, economic cooperation, and emotional and intellectual interstimulation. Marriage may take the form of monogamy, polygyny, polyandry or group marriage. It differs from casual liasons in the social recognition given to it. Marriage ceremonies are arranged to give publicity to the union.

In America the following patterns are universal; monogamy is the rule, legal registration is required, the couple is expected to establish a home and have children and around all these certain codes (changeable) have arisen. Divorce is the breaking up of the marriage relationship and is on the increase in the United States.

Many changes have occurred in the American family institution, resulting from economic changes, social changes and liberalization of political and religious thought. The family is decreasing in size because of the later age of marriage, sterility induced by vice and disease, social influences playing upon women, education of women (college women have fewer children), birth control, Woman's "Movements" and physical

1. Gillin and Gillin. op. cit; pp. 313 - 327

degeneracy. Functions of the family are changing, e. g., the economic function is taken over by outside institutions, religious functions are disappearing, education is moving outside the home, recreation is sought elsewhere, the protective functions are being encroached upon. Reproduction and individual personality development remain the two established functions. 1

Chapter 16. "Economic Institutions." Factors which influence the development of economic institutions are natural resources and environment, the degree of technological advancement and the dominating interests of the culture.

Primitives confuse religion and economics, have no desire to make profits from production, usually use no money, consider property in a different light and own private property.

Medieval economic institutions under Feudalism had such practices as comitatus and beneficium (granting of the Fief to the vassal). With the decline of Feudalism came such characteristics as individual domestic manufacture, the domestic system, exchange of goods, merchant and craft guilds, tolls and taxes and partnerships.

With the Industrial Revolution developed such modern practices as private ownerships, money and credit systems, large scale factory production, the corporation (and cartels), hold companies, the wage system, unions of laborers and associations of employers, contract, competition, cooperatives and state regulation.

The Industrial Revolution has produced dependency and crime, has affected the family, religion and morals. Increased trade, however, produces contacts on which rest the development of social relationships both within and without the society. 1

Chapter 17. "Educational Institutions". The forms of this institution show a correlation with the cultural configuration of the society. Not only is the content oriented toward the major interests but methods of transmission are determined by the culture as a whole. Hence in preliterate society education was informal - verbal instruction, observation and imitation were the method, tribal lore, hunting and living skills the content.

1. Ibid: pp. 328 - 371

1. Ibid: pp. 374 - 395

It is virtually impossible to escape some formal education in the United States today, with compulsory attendance laws and length of time requirements. Education has been progressively taken from the hands of the church and turned over to secular authorities. It has become more and more specialized and liberalized. The objectives of education are the adjustment of the individual and stabilization of society, the teaching of simple skills, to provide training which will enable the child to adjust economically and to encourage students to improve the culture. Education takes the following pattern in America: there is no federal system - the standard program has three levels. 1. progressive education" is becoming institutionalized, there has been an extension of education both downwards and upwards to new age levels, an increased registration in higher education, vocational education has made rapid strides and the traditional grades are being reorganized.

Auxiliary (competitive) educational institutions exist in modern society: the press (books, magazines and newspapers) with distribution facilitated by public libraries and book clubs), motion pictures, the radio and television. 1

Chapter 18. "Political Institutions". The purpose of the state is to protect the interests of the whole group or participants against other states or subordinate groups, and to preserve order in the interest of the group in power or the whole population. Originally the State grew out of kinship ties, in clearly defined family discipline, while Western States have grown out of the subjection of one state to another, out of war and conquest. The social attributes of people, their attitudes and customs, have much to do with the nature of the state. From the 18th Century to World War I the democratic movement was the trend. The Soviets, Fascists and Nazis since then have all denied historical democracy (being theoretically democratic but actually dictatorial). Modern states exist to regulate relations within the society, to supplement (even supplant) private individuals in their conduct of activities and to protect its citizens against foreign foes. 1

Chapter 19. "Religious Institutions". Religion includes those emotionalized beliefs prevalent in a social group, concerning the supernatural, plus the overt behavior, material objects and symbols associated with such beliefs. All peoples have had some form of religious beliefs associated with emotions and psychic states (anxiety, awe, reverence, fear). The

1. Ibid: pp. 400 - 429

1. Ibid. pp. 430 - 457

greatest social revolutions and movements have become inspired by religious innovators (Hebrew prophets, Jesus and Paul), Mohammed, Buddha), yet there have also been many anti-social results, e. g. the throttling of science and free thought, anathematization of truth seekers (Dawson, Huxley) denials of evolution as proved by nature, the sadistic inquisitions. Religion has adopted itself to local cultural complexes and has allowed inconsistencies between ideologies and practice. It has survived because of its pragmatic psychic and social functions in assisting the individual to meet the complexities of life. Its modern function is to provide solace and comfort for the troubled, philanthropic activities, culture, diffusion (through missionaries) and social control. 2

B. MacIver. "The Family". Chapter 11. The family is a group defined by a sex relationship sufficiently precise and enduring to provide for the procreation and upbringing of children. Families in all societies have certain common characteristics; it is always a separate social unit, has an emotional basis, a formative influence on children and a limited size. Primitive family forms were often highly developed although not so much is known about the origin of the family.

The Patriarchal family existed from ancient times until the 18th Century crumbling with the decline of authoritarian mores and the impact of technological and economic changes. The modern families social function is changing due to public aid, outside agencies, decreased rate of procreation, decreased control of the marriage contract, the changing economic role of women and the decline of religious control. Increasing divorce rates are increasing the stability of this basic institution. New functions regarding procreation, child rearing, sex and home life are developing. The instability arises from new social and economic trends and the new problems created will produce new mores. The state, by coercive control and education can lead the way in providing younger generations a realistic training in the responsibilities of marriage and parenthood. 1

Chapter 18. "Political Associations". The state is a community agency but a limited one. It cannot take the place of other agencies (family, church, et al). The functions of

2. Ibid: PP. 459 - 481

1. MacIver and Page. op. cit. pp. 238 - 281

the state inevitably vary according to the culture (Communism and Capitalism), but in all cases it is the guarantor and guardian of the public order. It can contribute to the development of art, science, recreation, et al. It is ill adapted to the role of arbiter, (artistic, scientific or religious). It is incapable of controlling art, religion or science. An international order is needed for only under it can the common interests of people be safeguarded and become the existence of every Nationalistic state is a threat to the security of all others. Only an authoritative international order can control war. 1

Chapter 19. "Economic Associations". Economic associations are those engaged in economic procedures in the production, distribution and exchange of goods and services. In Capitalism, economic power, detached from social objectives offers a challenge to political power (hence the latter is forced to try to control the former). The Western economic system grew enormously because of specialization, impersonalization of the market and incorporation. Trade unions, professional associations, often with divergent aims, have arisen in our society. The problem created is that of harmonized group interest and social functions. 1

Chapter 20. "The Church" postulates a supra social form of relationship. Some relation of man to something beyond man is inherent in the religious attitude. Distinctive features of the church are; a reverential attitude, a strong authoritarian character, resistance to social change and an influence over policies of government. The church offers an esoteric way of escape from the fears and frustrations of life, e. g., it propounds a scheme of after life in answer to one's yearning for immortality, confession for our guilt feelings. The church is also a rallying point for social and cultural interests. 2

C. Murray. "Social Institutions"

Chapter 23. "Economic". The foundations of modern economic institutions were laid in primitive times. Private property, one of the oldest traditions, began with the earliest man. In the Middle Ages, with its Feudal System, the serf exchanged his liberty for security. The manorial system evolved finally into a capitalistic society to the apparent profit of all. The Medieval Guild system (craft and merchant) was a re-

1. Ibid: pp. 453 - 467

1. Ibid: pp. 468 - 483

2. Ibid: pp. 487 - 493

straining influence on capitalism, with their ethical and religious controls. With the corruption of the guilds, the rise of Individualism and the laissez-faire economic policy the way was paved for the excesses of the Industrial Revolution which introduced entirely new patterns of living. Piecemeal reforms were made but not until the economic collapse of 1929 was any real awakening to the need for economic reforms evidenced. Unemployment and poverty (in the midst of plenty) - was attacked by the New Deal (1932) with its N. R. A., N. L. R. A. (Wagner Act) and the Wages and House Act. Past history shows the need for preventive action to control the economic system. The answer is to be found in the extension of cooperatives and in the "Guild Order" (the occupational group system) made up of employers and employees within each industry and under the supervision of the state, to lay down rules for its own operation with the state coordinating all. In short, democracy in industry. 1.

Chapter 24. Governmental Institutions" The state has two functions; to protect the rights, safety and freedoms of the individual and to promote public works, charity, education and health regulation. States originated not in an artificial social contract, but grew from the basic unit, the family, a natural, necessary human society. The authority of the state comes ultimately from God (through the people by their consent). Its authority is limited; it must not infringe upon individual rights.

Modern nationalism is essentially pagan and has led to wars in the past. An international movement based on Christian principles can prevent World War III.

States take different governmental forms. Recently we have seen a decline of monarchism and a rise of super-nationalism in totalitarian states. (Italy, Germany and Russia). Communism has international aims and seeks world revolution by any means.

The Catholic Church is satisfied with whatever form of government the people of a country may prefer, as long as that government does not attempt to dominate the Church. It acknowledges the sovereignty of any state in temporal matters, claiming only spiritual authority. The Church claims the loyalty of its communicants in moral matters over the jurisdiction of the state. It claims also a prior right to educate. 1

1. Murray. op.cit. pp. 657 - 694

1. Ibid. pp. 695 - 732

Chapter 25. "Educational Institutions" Education is the process whereby the culture of a society is transmitted from generation to generation. Education among primitives was informal, aimed at preserving the status quo. The content was tribal customs and life preserving facts.

Modern American education is mass education, but until comparatively recently it was limited to the few. We have a complex, progressive system from Nursery School to adult education. It has two aims; to educate the child to adjust economically and to emphasize extra curricula activities in order to teach participation in community affairs (trends which lead away from the old "liberal" education). New educational philosophies arise, e. g., the materialistic naturalism of Dewey and Thorndyke, the humanism of Hutchins and Foerster. To the Christian, however, education is no more or less than "preparing a man for what he must be and for what he must become here below in order to attain the sublime end for which he was created." 1

Competition for formal education lies in books, magazines and periodicals, radio and motion pictures, all big businesses with tremendous influence on the mass of Americans. 2

Chapter 26. "Religious Institutions". Religion is universal. Its social and psychological value lies in its ability to restrain the predatory instincts of man and (positively) gives effective motives for decent social conduct. It offers the only satisfying answer to the meaning of life and it serves to resolve the emotional strain of doubt in a crisis. It is more than a welfare agency that some modern sects would make it.

The Bible is the foundation of Christianity and is a Divinely inspired book, not an invention of man. Differences in interpretation have led to a weakening of the religious position, and in fact, to the disintegration of most Protestant sects. Christianity has the answer to the social problems of our day but because of a cultural lag, the American people have not yet accepted them. 1

Chapter 27. "The Family". Family life was well integrated during the Middle Ages and in colonial America due to three factors; the psychology of the marital relationship (passion, love and parenthood), the influence of the prevailing social

1. Ibid: p. 752
2. Ibid: pp. 733 - 763

1. Ibid: pp. 765 - 798

order and the influence of religion.

The modern family is at a critical point of disorganization due to two chief factors:

1. The effects of urbanization; the disintegration of the home as a producing unit, the weakening of family bonds, changes of spatial relationships (overcrowding, recreation).

2. False values: caused by the approbation of romantic love, the secularization of marriage, exaggerated individualism and an inflated standard of living.

Family reorganization is a difficult problem, yet is essential for national welfare, since the family is the basic social unit. We need legislation to foster sound sociological ideals, to correct the evils of urbanization and to develop normal family life. We must change the false values of individualism and the romantic tradition to rebuild the family along Christian lines.

The modern Catholic family is distinct from others. For the Catholic there is no divorce, no contra-ceptives, the propagation of the species is the primary end of marriage and marriage is a Sacrament (a source of Divine Grace). 1

D. Ogburn. Chapter 18. "Social Institutions". An institution is an organized, established way of satisfying certain basic human needs - the most important group habits which have existed through long periods of time. The characteristic institutional structure includes attitudes and behavior patterns, symbols, utilitarian traits and a code of oral or written specifications. The function of the institution is the important consideration. Broad classifications include economic, sexual, belief and welfare functions. Often institutions become diversified into a great number of minor groups called associations. 1

Chapter 9. "Economic Institutions" Our present economic institution had its origins among primitive peoples, who had no elaborate system but the beginnings of division of labor, exchange, private ownership (also collectivism) and some group emphasis on social security. Further development of agriculture, manufacture and weaving led to trade, specialization and the Guild system of the Middle Ages. The Industrial Revolution

1. Ibid: pp. 800 - 834

1. Ogburn and Nimkoff. op. cit. pp. 553 - 568

enriched material life but created socio-economic problems. The evolution of the corporation and of highly organized capitalism has resulted in impersonal and unsatisfactory labor relations and marked inequality in the distribution of the wealth produced. Further problems are created by periodic depressions and unemployment. The growth of monopolies stifles competition and keeps prices high. To protect workers and the public, the government undertakes to regulate business even in democratic countries. 2

Chapter 20. "Governmental Institutions" are not natural phenomena (when "government" is used to refer to an organization which maintains order for the whole group). For small groups of primitives with their folkways, it is unnecessary. When families are organized into class with a "consciousness of land" which sets them apart from outsiders, then the need for the state arises. Governmental development differs with the culture but principle factors in all governments include dominant personalities, war, conquest, tribute, classes, et al.

Modern governmental functions have expanded greatly with a trend toward centralization of power in the larger governmental units, the decline of monarchies and the diffusion of sovereignty among the masses. The complexities and rapid changes in society sorely try democracy which is suited to direct action. Party cliques and special pressure groups often cause the interests of the group to be subordinated. Totalitarian states with subordination of personal liberty to social organization and its nationalism are now a threat to democracies. 1

Chapter 21. "Religious Institutions". Man uses his faculty of imagination to develop supernatural explanations of the mysteries of life in order to achieve spiritual security amid life's dangers and uncertainties. Ideas are developed regarding the nature of supernatural powers, the superior being who possesses it, and the regard in which that being is to be held. Early primitive religions were all pervasive, reaching into the family, state, et al. Primitive religions are largely magical, led by the shaman or medicine man. From simple beginnings animism develops, sacrifices and ceremonials arise and elaborate organizations are built.

Recent developments have brought about a reduction of the non-religious functions of older religious institutions (educative, medical, art, social work). The church is thus left to concentrate on the purely religious function of helping man to feel secure in the universe.

2. Ibid: pp. 569 - 612.

1. Ibid: pp. 617 - 656.

Science has forced modifications in the forms of religious beliefs but belief in divine purpose continues. The great amount of personal disorganization is evidence of the need for the integrating force of religion. And since collective action is needed to solve many problems, social ethics are being offered as a supplement to individual ethics. Concern over the loss of power through the multiplication of sects is leading to the building of a united effort. 1.

Chapter 22. "The Family". In every known society the family is elaborated into a cultural organization, with rules and rituals. Certain entrance requirements are set for marriage (age, economics). The number of mates is always set by the folkways but the prevailing arrangement is always monogamy. The culture determines whether exogamy or endogamy will prevail. The place of residence and the size of the family also is set by the folkways.

Family life today is not unlike early family life, there has been no evolution of the family, although there have been variations. The early agricultural family had stability because that family was self-sustaining. The wife and children were needed economically. The home was the central social unit in the community and the family was the principle factor in determining the status of individuals.

With the factory system and urbanization, family life has changed. The economic functions are gone. A mate is an economic liability. Children are expensive (so contraception is used to make smaller families). Increasing emphasis has inevitably been placed on the psychological values, affection, companionship and material security, (thus stimulating personality research).

The extension of electricity to the home may bring back former functions; home industry and recreation. Continued diversification must be expected. 1

E. Sutherland. Chapter 17. "Economic and Political Organization". Economic organization has emerged out of the corporate experience of man (with some foresight, some tinkering and much undirected development.) Two types of voluntary control have evolved; abstract notions such as private property, free competition, production for profit, et al, and such institutions as trade unions, chain stores, etc.

1. Ibid: pp. 659 - 694

1. Ibid: pp. 698 - 736

Primitive economic institutions were simple and undifferentiated because of the closeness to the physical environment. Modern economic institutions are specialized and complex, increasingly impersonal and large scale. Secondary groups organized for economic activity are unions, employer associations, corporation, research groups (all organized for production) and chain stores, advertising agencies, et al (organized for distribution). The consumer is the last to organize but cooperatives are increasing. 2

The state arises because of the need to accommodate conflicting interest groups within the group (which has expanded and added new cultural elements.) A second factor is bringing about government in that of conflict with other nations and groups. With the trend toward specialization, there have emerged political institutions which protect group values (for which mores have proved inadequate).

Different theories of governmental functions have arisen. (Adam Smith's "laissez-faire" idea and collectivism its opposite). Our own government has taken over many welfare functions, ministering to maladjustments in the social order. 1

Chapter 18. "Educational Organizations". Primitive education was informal but also formal in that it was an institutionalized part of group life, a process which fitted the child into the accepted ways of the groups.

In modern society, education has expanded notably to a mass production process, complex and confused as to objectives (as is the culture). Some educators would preserve the classical traditions, some emphasize science or vocational education, while progressive education has many adherents. Regardless of all the confusion, the school must be an agency to foster social planning.

Competitors of formal education exist in the newspapers, magazines, radio and television, all having a tremendous, uncontrolled cultural influence. 1

Chapter 19. "Religious Organization." Does the continued re-appearance of war, industrial strife, caste, etc., prove that the churches have failed in their application of ethical principles to group relations? Tentatively the answer is "no".

2. Sutherland and Woodward. op. cit. pp. 466 - 495

1. Ibid: pp. 475 - 492

1. Ibid: pp. 495 - 522

Social control is difficult to achieve in the brief time they have functioned. Nor are all religious groups as concerned with the social applications of the Gospel as the Catholics, Protestants and Buchmanites. Religion has been slow in its adjustments but there are forces of reform as well as the conservative forces that have retarded change. The conflict between traditions of the past and changes of the present create tensions which will stimulate the churches to work out a new course of action and belief which the priests will follow and with which the community will comply. 2

Chapter 21. "The Family". The typical American family is hard to find but generally speaking, changes in family structure are evident. Among them are the decline of patriarchal authority, more democracy, a decline in stability, increase in divorce, a decline in size, changing attitudes toward sex, employment of married women and variability in family life. The social functions of the family are increasingly limited, the biological functions more reluctantly performed. It exists chiefly for development and mutual gratification of its members. It is unstable and disorganized. The roots of family discord (divorce) are found in the personalities of the mates and the attitude patterns they develop in their children. A program of family reorganization must be a preventative one. It involves sex education, social hygiene instruction and marriage counselling promoted by all the educational organizations. 1

Discussion(of Table 4)

The summaries reveal first, that each author has made certain general introductory statements about institutions. All define the term and discuss its characteristics. Only Gillin and Ogburn choose to do it in this section, however. MacIver and Sutherland included it briefly in their introductory unit, Murray in his "Culture of Primitives" Chapter, "Culture" unit. Gillin and Ogburn, who have a full chapter on this point are able to include a discussion of general types and functions. All are in agreement except for MacIver who says that what other

2. Ibid: pp. 525 - 553

1. Ibid: pp. 586 - 616

Sociologists call "institutions" are really "associations". His difference of opinion is confined to terminology in this case, as is Sutherland's, who speaks of "organizations" rather than "institutions".

Each of the author's has sub-divided the general subject into several particular types. All agree that the family is the most basic, universal social institution, although Gillin believes it to be only one of a group of three domestic institutions (including courtship and marriage). Gillin also, had previously a chapter (9) on the family as a kinship group. Breaking the family discussion down into sub-topics it is found that MacIver, Murray, Ogburn and Sutherland discuss the primitive family as a background to consideration of the present day institution (Murray and Sutherland in different chapters, however). MacIver also discusses the patriarchal family. All discuss the characteristics and functions of the modern family and are in agreement about its disorganization and the consequent dangers to society. The collapse of the family, all agree, is indicated by its decrease in size and functions and the increase in divorce. All except Gillin consider next the problem of family reorganization. MacIver and Sutherland agree that sex education and marriage counselling are the necessary answers. Sutherland also has high hopes for marriage counselling. Ogburn believes that in the extension of electric power to the home lies the hope of reorganization

TABLE FIVE
MAJOR UNIT FIVE

SUBJECT	AUTHORS					TOTALS
	<u>GILLIN</u>	<u>MACIVER</u>	<u>MURRAY</u>	<u>OGBURN</u>	<u>SUTHERLAND</u>	
I. Social Processes (Gen'l).	X		X	X		3
A. Social Interaction	X		X	X	X	4
Prerequisites	X		X	X	X	4
Social Isolation	X					1
B. Processes of Association	X					1
1. Accommodation (Gen'l)	X		X	X	X	4
Methods	X					1
Results of	X					1
2. Assimilation	X		X	X	X	4
3. Acculturation	X		X			2
4. Integration	X					1
C. Dissocative Processes	X					1
1. Competition (Gen'l)	X		X	X	X	4
2. Contravention	X					1
3. Conflict	X	0	X	X	X	4 - 1
D. Cooperation		0	X	X	X	3 - 1
E. Amalgamation	X		X			2
F. Stratification			X	X	X	3

(in home industry and recreation). Murray looks to social legislation to correct the evils of urbanization and to foster social sociological ideals. Also he seeks a return to the ideals of the Christian home. As an example he discusses the Catholic home (not typical because it has resisted the trends to accept divorce and birth control).

All five authors discuss economic institutions. Four (except MacIver who says there is no value in it) trace the development of many of our economic institutions from primitive origins. Three of the four (except Sutherland) continue the history through Feudalism and the Middle Ages to the beginnings of capitalism. There is hardly any divergence in their treatment. The same three discuss the results and the social effects of the Industrial Revolution. All five discuss modern economic institutions and the factor of governmental control for social welfare. Murray alone discusses the "New Deal" and he also offers a concrete plan based on a Papal Encyclical for eliminating socio-economic problems, i. e., the Occupational Group Plan.

Political or governmental institutions are also considered by all five, who agree about the nature and functions of such institutions but disagree about their origin. Gillin, Murray and Ogburn agree that states are extensions of the family group and are natural, not artificial means of social control. Sutherland holds that the need for the state arose to handle conflicting interest groups within the society. Murray adds

that governmental power comes from God, through the will of the people. All except MacIver discuss modern states based on totalitarianism or democracy. Gillin (briefly). MacIver and Murray consider the urgent need for international "states" or governments. Murray also includes a section on the church and state.

All five consider the general nature of religious institutions and their social functions. All emphasize the universality of this institution, which takes various forms according to the culture. All discuss the failure of religion to solve the social problems of our culture. All except Murray put the blame for this failure on the churches. Murray believes it is a cultural lag, that Christianity has the answers if people would only listen. Murray adds more about the relation of the Bible to Christianity.

Three of the authors, Gillin, Murray and Sutherland discuss a fifth social institution, education. All three are in accord regarding the nature and function of primitive education. All discuss present trends and modern theories and philosophies. All add a section on the competitor or auxiliary educational institutions, radio, movies and magazines, and all deny their uncontrolled influences on culture. Murray adds that the end of education should be to fulfill "the purpose for which man was created", which end differs from the others who confine it to more immediate purposes (economic and cultural).

Sutherland alone adds a sixth social institution "Social

Welfare and Health" (not summarized since it appears only once) in which he discusses the many types of agencies, and the need for more, which have developed to work on special social problems.

V. Part Five in Gillin's textbook is entitled "Dynamics of Social Organization." In it he discusses various social processes. MacIver has no similar section. Murray and Ogburn each have a unit called "collective Behavior" which are comparable and Sutherland's "Social Interaction" unit is similar. Summaries, tabulation and discussion follow.

A. Gillin. "Dynamics of Social Organization". Chapter 20. The social processes are those ways of interacting which we can observe when individuals and groups meet and establish systems of relationships, or what happens when changes disturb already existing modes of life. The most general type of process is social interaction (social relations of all sorts in function, person and person, group and group). They are any actions which are capable of reciprocal modification. Two conditions must exist, social contact (positive or negative, primary or secondary, direct or indirect) and communication of meaning (perfect or imperfect). Social isolation is characterized by inability to establish contact with others; Physical remoteness, impairment of the senses, racial and cultural differences, or prejudice are causes of isolation. 1

Chapter 21. The fundamental social processes are of two types, the processes of association and the processes of dissociation. Among the former are:

1. Accommodation (analagous to adaptation in Biology) is the process in which competing and conflicting individuals and groups adjust their relationships to one another in order to overcome the difficulties which arise in conflict or competition.

1. Gillin and Gillin: op.cit. pp 487 - 503

Coordinate accommodation occurs when those who have been in conflict are practically equal in power (unions and corporations). Superordinate - subordinate accommodation is the result of conflict between unequal parties, one can dictate the terms or control the other. (Allies and Germany) Method of accommodation are yielding to coercion, compromise, arbitration, toleration, conversion, sublimation and rationalization. Accommodation results in checking conflict, strangling of opposition, the coordination of variant personalities, modification of institutions and status and preparation for assimilation. 1.

(Chapter 22). 2. Assimilation is an advanced social process, characterized by decreasing differentiation between individuals and groups and increased unity of action and attitude (America and the immigrants). Factors which favor assimilation are toleration, equal economic opportunity, recognition of something of merit in the others, cultural similarities and amalgamation. Factors hindering assimilation are attitudes of superiority, wide divergence of skin color and culture and persecution. Biological parallels are race mixture and race absorption. 2

(Chapter 23). 3. Acculturation is the process whereby societies of different culture are modified through fairly close and long continued contact but without a complete blending. (the American Indian) Acculturation is observed in new immigrant groups and after conquest by an enemy. It has consequences on individual personalities and on the cultures themselves. Conditions for acculturation are contact (with cultural factors as stimuli and models for imitation) and desire for change. 1

4. Integration is social unity. the end result of assimilation. There are degrees of integration since it is an organization rather than homogeneity. Criteria for recognizing it are adequate socialization, common goals and functional linkage of cultural elements. 2

Chapter 24. "The Dissociative Processes".

1. Competition is that social process in which rival individuals or groups seek advantages through the favor and pre-

1. Ibid: pp. 505 - 521

2. Ibid: pp. 523 - 535

1. Ibid: pp. 536 - 551

2. Ibid: pp 551 - 556

ferences of a public, and use an appeal to the interests or prejudices of that individual or group rather than violence or the fear of it to secure their ends. The functions of competition are to determine the individuals status in society, and to provide an automatic process by which patterns of behavior, ideologies and systems of relationships may test out their merits before the judgment of society. There are two general types, personal and impersonal, each having different forms. Competition results in effects on the personality, group solidarity, progress and social disorganization. It may eventuate in deception or propaganda. 1

(Chapter 25). 2. Contravention is a process of interaction between individuals and groups, more covert than competition, chiefly on the verbal level rather than action. Types are the contravention of generation, of the sexes and parliamentary. Types that border on conflict are intercommunity struggle, religious antagonism, intellectual contravention and moral opposition. 2

3. Conflict is the social process in which individuals and groups seek their ends by directly challenging the antagonist by violence. It may be personal, racial, class, political or international. The roots of conflict are found in individual differences, cultural differences, clashes of interests and social change. Conflict results in solidarity of the un-group (or lessening of the solidarity when the conflict is intra-group), alteration of personality, destruction of blood and treasure and accommodation as domination and subjection. 1

B. Murray. "Collective Behavior"

Chapter 16. "Basis for the Social Processes". The interaction of human elements in the transition from one social condition to another is a social process. A social process is any social interaction which has a specific quality to which a class name may be given. Pre-requisite for social action are social contact and communication. Men interact personally or in groups. 2

Chapter 17. Competition is the struggle for limited goods involving a clash of interests. It may be economic, political or for personal recognition. It is not merely a destructive

1. Ibid: pp. 587 - 610

2. Ibid: pp. 611 - 624

1. Ibid: pp. 625 - 637

2. Murray, op. cit. 431 - 434

force - it may be the opposite. Discussion, debate, competition for honors, all may result in better understanding. 3

Conflict is a form of competition in which there is intensification of effort accompanied by antagonistic behavior. There is a desire to overcome or eliminate an opponent. Conflicts are apt to occur if there is a prolonged close association of human beings (hence family conflicts) resulting from romantic ideals of marriage, from personality clashes, cultural traditions regarding the role of husband and wife) or from personal idiosyncracies. Conflict may be implied, explicit, physical, quarreling or simple disagreement. Conflict often results in superordination or subordination. It is not inborn but is culturally prescribed. Physical conflict is not inevitable, it is resorted to not when men have earnestly tried to run the world but when man fails to act like a human being and uses the brute method of the jungle. 1

Cooperation is social interaction in which individuals or groups combine their activities for common goals. Cooperation rather than conflict is the rule in human society. It takes various forms such as material aid, social work, compulsory cooperation, division of labor and mutual cooperation.

Accommodation is an action in which individuals or groups, actually or potentially antagonistic to one another make adjustments so that open conflict is avoided (adoption in the animal world). Man's basis conflict is the battle between his sensitive appetite and his rational nature. Very often accommodation by compromise results but actually there can be no accommodation where moral principles are involved.

There are four forms, coercion and domination, compromise and conciliation, toleration and conversion. 1

Assimilation (same as acculturation) is a process whereby individuals or groups representing different cultures are merged into a homogeneous unit. With assimilation, there is no longer need for accommodation (e. g. immigrants assimilated into American society).

Amalgamation is the merging of different races or sub-races by intermarriage. It hastens assimilation. Racial pride

3. Ibid: pp. 454 - 458

1. Ibid: pp. 475 - 485

1. Ibid: pp. 485 - 510

is a barrier to amalgamation.

Stratification is a horizontal division of society into "higher" and "lower" social units. Forms of stratification are class, caste, sex, age and individual characteristics (beauty, size). Temporary stratification in a world of specialized functions is desirable and necessary as long as it does not result in the closed class or monopolized power group. 2

C. Ogburn. "Collective Behavior"

N. B. Three Chapters of this unit have already been summarized; "Group life", "Crowds and Publics" and "Class and Caste".

Chapter 12. There is a continued interaction between the member of the group, known as social process. Two basic processes are cooperation (striving together for a common goal) and opposition (striving against one another).

Opposition has several forms. Competition is the struggle among a number of individuals to obtain values which are scarce. It is usually an impersonal experience. It takes the form of rivalry when the contestants strive to win personal victories. If hate develops, conflict ensues. Therefore conflict is competition in its more personal and hostile forms.

Opposition and cooperation are natural and inevitable. Neither has any priority. Divisive as well as unifying experiences are natural to man. Culture modifies this struggle by determining for what people will strive, with whom and how America has intense competitive emphasis traceable to such factors as capitalist economy, the open class system, the variety of races and nationalities and the traditions of democracy. 1

Chapter 13. Social conflicts come to a close through a process of adjustment known as accommodation. Working arrangements are arrived at for a variety of reasons. These may take many forms, depending on the strength of the competition and attitude of the culture. The function of competition is to determine the social status of the individual (superordination-sub-ordination). Forms and coercion, compromise, toleration,

2. Ibid: pp. 510 - 515

1. Ogburn and Nimkoff. op. cit: pp. 345 - 370

conciliation and conversion. Thus accommodation is a matter of degree. 1

Assimilation is the process where differences are resolved and a unity of outlook established (e. g., immigrants becoming Americanized). This leads to a better adjustment. When the attitudes of the majority group are antagonistic and the more nearly the standards of the minority group approach those of the majority group, the more violent the conflict may become and the less the change for assimilation. Where there is prejudice the least disturbing accommodation is in some subordinate role. (Negro). 2

D. Sutherland. "Social Interaction".

Chapter 22. Social interaction is that dynamic interplay of forces in which contact between persons and groups results in a modification of the behavior of the participants. Social contacts are prerequisites for interaction. A social contact must have a mutual response, and inner adjustment of behavior to the actions of the other and social proximity. Communication is the medium of interaction. There can be no social contacts unless people communicate their ideas and sentiments to each other by means of symbols. 1

Chapter 23. Types of "Social Interaction" are:

1. Competition: The struggle for existence in an economic order where the values sought are scarce, and impersonal, unconscious, continuous struggle between individuals or groups for satisfactions which because of their limited supply, all may not have. 2

2. Cooperation. The working together of persons or groups for a common objective, signifies a tendency toward social unity. The forms are agreements between competitors as to rules, joint action and mutual aid. 3

(Chapter 24). 3. Social conflict is a divisive process which always alters the relative status of the participants (thus it is a struggle for social status). Forms of conflict are feuds, riots, strikes, boycotts, war, revolution, social discrimination, et al. 4

1. Ibid: pp. 372 - 383
2. Ibid: pp. 382 - 389

1. 1 Sutherland and Woodward. op. cit. pp. 621 - 637
2. Ibid: pp. 639 - 644
3. Ibid: pp. 645 - 657
4. Ibid: pp. 659 - 670

4. Accommodation is the process by which competing or conflicting forces become adjusted to each other and form working relationships, even though there remains social distance between those who associate. Relationships of accommodation may be coordinate (equals) or superordinate - subordinate. Accommodation on the basis of inequality results in stratification. Accommodation is at the root of social organization. 1

5. In assimilation a thorough - going fusion of attitudes and values takes place resulting in a close unity. (e. g. Americanization of immigrants). Assimilation is the outcome of social interaction. Barriers to assimilation are extreme differences in cultural backgrounds, prejudice and physical differences. Factors conducive to assimilation are a favorable attitude of the group towards innovations, security and conscious controls (Americanization campaigns. 2

Discussion. (of Table 5).

All except MacIver have comparable material in this instance which can be included in a general grouping. Three of the four (except) Ogburn begin by defining social processes, which are so intimately linked with social interaction that a discussion of the latter follows in each case. Sutherland emphasizes the latter; to him the social process is "interaction". Gillin offers the point that social interaction is the social process in function. All agree that the pre-requisites of social interaction are social contact and communication.

Gillin groups the social processes into those of association and those of dissociation. Ogburn claims that there are two basic processes, cooperation and opposition. All others are related to one of these. Murray and Sutherland group the processes in chapters but do not label their grouping. All

1. Ibid: pp. 622 - 678

2. Ibid: pp. 679 - 691

four at least agree the competition and conflict and accommodation and assimilation belong together. All agree substantially in the interpretation of the definitions and meanings of the different processes, except that Ogburn claims opposition (and cooperation) is natural to man whereas Murray says only cooperation is so. Murray adds that the basic human conflict is a moral one and although man tries, there can be no accommodation here if he is to live according to his true nature.

Table 5 records the sub-items discussed by the various authors in the fifth unit. Accommodation, assimilation, competition, conflict and cooperation are agreed to be the important social processes. Others are included by various authors but there is no general agreement that such processes as contravention, integration and amalgamation, are important enough for inclusion.

VI. Gillin's sixth major division is entitled "The Individual in Society". The first two chapters of this unit have already been summarized (re. culture and personality) under Unit Two since all the others included this subject with other Unit Two material. The third chapter "Social Control" is not a major unit in itself here nor in any other of the five textbooks, hence we shall pass over it for the present.

Gillin's seventh and last section (his final chapter) "Summary and Conclusions" is labelled Part VIII, however, is entitled "Social Pathology". MacIver has no similar section

nor chapters. Murray has a comparable unit "Social Maladjustments" (his last unit). Ogburn and Sutherland have no similar units but each has a chapter called "Social Disorganization" which corresponds to part of Gillin's and Murray's sections.

There follows a summary, tabulation and discussion of the above mentioned material.

A. Gillin. "Social Pathology"

Chapter 29. Social Pathology is a vital part of sociology, for social maladjustments are the result of interaction between individuals and/or groups, centering about standards of value, customs, traditions and ideologies. By Social Pathology is meant the serious maladjustments between the various elements in the total culture configuration as to endanger the survival of the group or as seriously to interfere with the satisfaction of the fundamental desires of its members, with the result that social cohesion is destroyed. Determination of when social maladjustment exists is difficult; indices may show change but do not indicate they are harmful. Value judgments are suspect. Better measurements are the degree of participation in social activities, the existence of a state of unrest or confusion and the degree of experimentation. Factors which contribute to social maladjustment are fundamental changes (inventions), war, cultural lag, incapacity of individuals to fit into a given situation (e. g., the insane). Social disorganization arises in the fields of the economic order, government, crime, educational system, religious organization, morals and the family. Society must make special efforts to eliminate social problems.¹

Chapter 30. "Poverty" is that condition in which a person either because of inadequate income or unwise expenditures does not maintain a scale of living high enough to provide ^{for} his physical and mental efficiency and to enable him and his natural dependents to function usefully according to the standards of the society. "Dependency" is that condition in life which one depends for his subsistence in whole or in part upon some other agencies than his natural supporter. Poverty and dependency are so widespread, wasteful and disturbing as to demand attention. Factors which produce these maladjustments include individual incapacity, physical environment, the economic organization, defects in the social organization, in education,

1. Gillin and Gillin. op. cit. pp. 739 -752

housing, health, family life and war, destroying, wasting and disturbing international relationships and lowering living scales.

Past attempts at alleviation depended on charity and "poor laws". Recent emphasis is on legislation to outlaw conditions that threaten health, to improve conditions regarding wages and social insurance - all preventive measures. Much remains to be done. 1

Chapter 31. "Delinquency and Crime". Sociologically a criminal or a juvenile delinquent is one who is guilty of an act believed, by a group that has power to enforce its belief, to be injurious to society and therefore prohibited. The distinction between the criminal and the delinquent rests upon the difference in age. The only sound reasons for society to restrict the criminal's liberty are to- protect society, reform the individual and to deter others. Crime is widespread and the cost places a heavy burden on the taxpayers. Serious crimes (homocide) are increasing. Fifty percent of those in penal institutions are repeaters.

Factors which make criminals and delinquents are the environment (crimes vary with geography, climate and season), physical and mental characteristics of the individual, hereditary characteristics (crime is not inherited but poor physical and mental characteristics contribute to criminality), economic factors and social factors (the home, school, community influences, customs and beliefs, companions, clan feeling, religion, court and prisons.

Methods of dealing with the delinquent and criminal include the police, the courts, probation, reformatories, parole, indeterminate sentences, et al - all undergoing changes in approach as a result of scientific studies of criminality and its connection. 1

B. Murray. "Social Maladjustment".

Chapter 28. "Social Disorganization" is the decrease in the influence of existing social rules of behavior upon individual members of the group or the upsetting of an established group life. Social maladjustment is caused by cultural lags (upsetting the equilibrium) by rapid and uneven cultural changes and war. Multiple causation rather than the particularistic theory (religion or economics alone as a cause) seems the truer explanation.

1. Ibid: pp. 754 - 780

1. Ibid: pp. 783 - 815

Indices of social disorganization, measuring social attitudes, statistics in family, personal or community disorganization and population studies, are all helpful in determining when maladjustment exists but their worth depends on the viewpoint of the investigator for each represents a value judgment. The best determinant of when a social problem exists is the "optimum standard", that a social problem is whatever interferes with the legitimate purposes of a good society. The philosopher and theologian should have a place in defining and solving social problems. 1

Chapter 29. "Poverty" is that condition in which a person either because of inadequate income or unwise expenditures does not maintain a standard high enough to provide for his physical and mental efficiency and to enable him to function usefully according to the standards of society. "Dependency" is a pathological condition in which a person or family, normally self-supporting requires the assistance of others. Poverty is the result of a complexity of interlocking causes, e. g., physical, economic, environmental, climatic, war, disaster, and high cost of living services. Remedies for poverty indicate the changed attitude of society, based now on the idea that society is chiefly responsible. Public and private social work and preventive programs based on social legislation are helpful but much more legislation is needed in the field of labor, wages and health. There is also more room for Christian charity.

The dependent poor were once treated all as one group, yet today we realize that there are special classes of dependents and we have modern specialized treatment for each, the aged, sick, disabled, blind, dependent and neglected children and the culturally underprivileged. 1 (also illig. children)

Chapter 30. "Crime and Punishment" A criminal is a fully responsible person who willfully commits a felony or certain types of misdemeanors and is arrested and convicted for his offense. Crime is one of the nation's leading problems and is increasing. The cost in money and suffering is staggering.

Theories regarding the cause of criminality have changed throughout the years. Today we recognize as possible causes (interrelated) family demoralization, lack of religious and moral training, lack of wholesome recreation, physical and mental defects, poverty, et al. Modern students consider the criminal rather than the crime.

1. Murray. op. cit. pp. 837 - 855

1. Ibid: pp. 857 - 886

TABLE SIX

MAJOR UNIT SIX

SUBJECT	AUTHORS					TOTALS
	<u>GILLIN</u>	<u>MACIVER</u>	<u>MURRAY</u>	<u>OGBURN</u>	<u>SUTHERLAND</u>	
I. Social Maladjustment (Gen)	X		X	0	0	2 - 2
Social Disorganization)						
Indices of Disorganization	X		X	0	0	2 - 2
Causes				0	0	2 - 2
Remedies	X		X			2
A. Poverty & Dependency	X		X			2
Effects			X			1
Causative Factors	X		X			2
Remedies	X		X			2
Classes of Dependents			X			1
B. (Crime	X		X			2
) (Delinquency	X					1
Extent	X		X			2
Factors Causing	X		X			2
Treatment of Offender	X		X			2
C. Punishment (Penology)	X		X			2

Society punishes criminals in retaliation, expiation, for detenance, reformation and protection of society. Methods of punishment used are physical torture, social degradation, financial loss and removal from the group. Prisons (not dangerous) are relatively new, adding daily shop-work as a stimulus to the prisoner. Modern Penology has developed many reforms in treatment and judging, chiefly in consideration of the individual as a personality.

Religion is related (not causally) to crime. Religious persons should take a leading part in reducing it. 1

C. Ogburn. Chapter 27. "Social Disorganization". Social disorganization refers to the disruption of the functions of some social unit such as a group, an institution or a community. The existence of disorganization may be determined objectively, but whether or not the institution is socially desirable and whether its disorganization is bad, is a subjective judgment determined by the consensus of group opinion.

The basic causes of disorganization are the maladjustment of man and his culture to the natural environment (natural disaster), unequal rate of change of culture traits and complexes, and the lack of adjustment of man's inherited nature to the demands of group life and culture. The unequal change of culture traits is particularly a phenomenon of modern, dynamic society. With culture change, the modifications do not occur evenly. Thus since the parts are related, the varying rates of change produce a strain (the slowest part being a culture lag). Our social institutions have not caught up with modern technology. All our social problems stem from the irregular changes of our culture. 1

D. Sutherland. Chapter 28. "Social Disorganization". - is a decrease of the influence of existing social rules of behavior upon individual members of the group. Symptoms lie in the conflict of mores and institutions and in the transfer of functions from one group to another. The causes are the stresses and strains on the social organization which follow irregular rates of change (known as culture lags and culture leads). Where once a slow moving equilibrium was maintained, there now appears a break in the pattern. A crisis occurs which is the precipitating factor of the disorganization (and the reorganization which follows). Indices of social disorganization exist in population, studies and measures of social

1. Ibid: pp. 887 - 906

1. Ogburn and Nimkoff. op. cit. pp. 877 - 903

TABLE SEVEN

MAJOR UNIT SEVEN

SUBJECT	AUTHORS					TOTALS
	<u>GILLEN</u>	<u>MACIVER</u>	<u>MURRAY</u>	<u>OGBURN</u>	<u>SUTHERLAND</u>	
I. Social Change (General)	0	X		X	X	3 - 1
Biological Factors		X			X	2
Technological Factors	0	X		X	X	3 - 1
Cultural Factors	0	X		X	X	3 - 1
Geographic Factors	0	X			X	2 - 1
Social Evolution (& Progress)	0	X		X		2 - 1
Effects of Social Evolution		X				1
Obstacles to Change	0			X		1 - 1
Invention	0		X	X	X	3 - 1
Borrowing(Diffusion)	0		X		X	2 - 1
Social Reorganization					X	1
Reform Movements (Gen'l)				X	X	2
Social Decision					X	1
Social Control	0		0	X	X	2 - 2
Functions	0		0	X	X	2 - 2
Methods	0		0	X,0	X	2 - 2
Leadership	0		0		X	1 - 2

distance (increase in "in" and "out" group feelings). These indices are applicable in groups of all sizes and kinds. 1

Discussion (of Table 6)

The summaries reveal that four of the five authors choose to discuss social disorganization (or maladjustment). Murray and Gillin devote a unit to it. Ogburn and Sutherland a chapter each. Their treatment approach is remarkably consistent, each defines and generally discusses the subject, each discusses the various indices of social maladjustment and each lists the causes of the phenomenon. Their interpretation however, is not entirely comparable, although their definitions are quite alike (in fact Murray and Sutherland use the same one, (from Thomas and Lnanieki, "The Polish Peasant in Europe and America." A. A. Knopf, New York 1927, Vol. 2. Chp. 1). In regard to the indices of social maladjustment, Ogburn says the consensus of group opinion will reveal the presence of disorganization, Sutherland places his faith in population studies and other social indices. Gillin ridicules these methods as subjective and prefers measures of the degree of experimentation, the state of unrest and the degree of participation in social activities as the best index. Murray disagrees saying that the best determinant of a social problem's existence is "The optimum standard".

1. Sutherland and Woodward. op. cit. pp. 738 - 756

There is much more agreement regarding the causes of maladjustment. All agree that crisis resulting from the stresses produced by cultural changes (creating lags) are a basic cause. Other related causes are listed by all except Sutherland who maintains that all maladjustment comes from the cause cited above.

Gillin and Murray alone consider two examples of social maladjustment; Poverty and dependency and crime. Murray quotes Gillin's definition of poverty (from an earlier text). Their treatment is quite similar except that Murray adds a section on the physical and psychological effects of poverty and another on the classification of dependents. Both suggest social legislation as a remedy (Murray is more explicit) and Murray also sees a need for Christian charity in this regard.

Both Gillin and Murray consider crime and its causes and effects. Gillin also discusses delinquency (a youthful brand of crime). Both consider modern treatment of the offenders and Murray includes a section on penology (which Gillin merely suggests).

VII. Except for one chapter in Murray ("Social Control") and two in Gillin ("Social Control" and "Social Change") we have completed our summaries of these two texts. The three other texts each have a final section entitled "Social Change", which subject will be considered below.

A. MacIver "Social Change"

Chapter 22. The social structure is subject to incessant change, growing, decaying, renewing and suffering vast modifications in the course of time. Changes of tremendous moment can occur within one or two generations. Many interdependent factors conspire to make this change in the social structure, viz/ changes in the physical environment (geographical changes), changes in biological conditions, the technological order (in the man made conditions of living) and in the cultural order (in the attitudes and beliefs of man. 1

Chapter 23. The incessant social change may take various forms depending on the subject and in whether they are qualitative or quantitative changes. Various terms connote the mode of the change, e. g. process, evolution, progress, adaptation, et al. Social change is an evolutionary process. ("Social evolution" is used to describe an increasing specialization of organs or units within a system (not more complexity is implied here for evolution is a process of differentiation and integration. Nor does the term mean "progress" for that involves subjective ethical evolutions, and we can speak of evolution in ethically neutral terms. 2

Chapter 24. Biological processes determine the number of composition, selection and hereditary quality of successive generations. These processes may themselves be set in motion by social attitudes and interests, as the latter control sex relations, marriage, racial inter-mixture, the size of the family, etc. Social behavior of various kinds includes biological changes. The population is biologically different, in numbers, health, fertility, in response to socially determined conditions. Some social arrangements, e. g. taboos on marriage, customs, regarding age of marriage, war and persecution tend to lower the biological quality, others tend to raise it. The biological changes thus induced have their own causality and in turn bring about new changes in the social level. 1

Chapter 25. Every major problem of modern society is either initiated by or strongly affected by technological change. Conflicts between states (for control of rich areas), the struggle for power and recognition by the multitude of organized groups based on specialized functions, the clashes for power of massive federations and cooperations threaten the

1. MacIver and Page. op. cit. pp. 509 - 518

2. Ibid. pp. 519 - 530

1. Ibid: pp. 531 - 551

disruption of the social order. They have inspired various doctrines which attach primary importance to technology as the direct or indirect determinant of social change. e. g., the economic - technological interpretation of society, expounded by Karl Marx and the specific technological determinism of Thorstein Veblens. The Marxist materialistic determinism theory over simplifies the social situation; does not recognize the continual interaction of ends and means. Veblen's habituation to change theory leaves many questions unanswered, regarding assimilation, acculturation and criticism. The deterministic explanations misunderstand the extreme complexity of the relationship between life and environment, between man and the social heritage. 1

Chapter 26. Culture has a directional role in social change. It is a basic condition, operating directly and indirectly by its impact on the utilitarian order. 2.

Chapter 27. Social evolution is a real concept but one must not look for origins of things, rather the emergence - institutions gradually growing more distinct and more permanent. Continuity is an essential character of the evolutionary process, a union of change and permanence in which union moves in the direction of social differentiation. Social evolution follows a generic line from communal customs to differentiated associations. The evolution of the church as a social form is described as an apt illustration of the process of social evolution. 3.

Chapter 28. The idea of progress cannot be introduced into the definition of evolution without confusion. We cannot demonstrate progress unless people first accept our subjective evaluations. It confuses our view of society. Sociology can be value free only that in dealing with value facts, the sociologist should never suffer his own valuation to intrude into or affect his presentation of the valuations which are registered in the facts themselves. The sociologist can see however that with social evolution there is always a need for personal readjustment to changing conditions, for a redirection of group attitudes, for the application of intelligence to social organization. Civilized man faces the task of discovering how he can redirect the complex of material means and social institutions which he has inherited, to the service of common ends. 1

Chapter 29. In a civilized society, the type of social solidarity characteristic of a primitive group is no longer attainable. The individual has to choose his cultural loyalties and to maintain his own values. He must seek for the

1. Ibid: pp. 552 - 573

2. Ibid: pp. 574 - 587

3. Ibid: pp. 588 - 609

1. Ibid: pp. 610 - 625

"common" to which his individuality responds. Society no longer integrates his values for him. 2

B. Ogburn. "Social Change".

Chapter 24. "Growth of Culture". Culture accumulates when the number of new elements added in any given unit of time, is greater than the number lost. New elements may be invented or imported. The social heritage grows mostly through diffusion, favorable locations for diffusion are therefore invigorating to a culture. Geographical features, natural resources, etc., (not native intelligence) are factors which affect cultural leadership by a society.

There is a continuity, new inventions depend on previous inventions. A greater accumulation of elements then makes possible more inventions and a rapid pace of social change. But something always arises to disturb growth, e. g., unequal rates of diffusion and the unequal significance of inventions. Culture growth is irregular but culture does not rise and fall. 1

Chapter 25. Obstacles to social change lie in two sets of factors, those that affect the rate of invention and those that offer resistance to inventions that are made. Scarcity of inventions is due to a lack of necessary knowledge or to a weak demand. Because new inventions work inefficiently at first, there is intolerance of them. New inventions are also rejected because they might disturb the status quo, or when old elements exist which somewhat serve the same purpose.

Resistance to change is a matter of habit formation. Individuals become accustomed to doing things in a certain way and find it difficult to change. There is also fear of the new and devotion to things of the past. Self interest on the part of vested interests is particularly hostile to change. 1

Chapter 26. Inventions have tremendous social effect as illustrated by the radio (with one hundred immediate consequences), and the cotton gin (an indirect cause of the Civil War). When the effects of several inventions converge their influence is notable, e. t., the city which is the result of manufacturing and transportation inventions. There are many derivative influences, too, e. g., crime, suicide, divorce.

2. Ibid: pp. 626 - 635

1. Ogburn and Nimkoff, op. cit. pp. 575 - 808

1. Ibid: pp. 814 - 840

Social invention does not necessarily depend on material factors, these are purely social inventions which have their derivative effects. Even the great social institutions are greatly affected by technological inventions, the family, religion, economics and the state. 2

Chapter 27. "Social Disorganization" (summarized in Unit Six).

Chapter 28. Evolution is merely change in a given direction. Cultural evolution is a cumulative process. Progress means change for the better, which implies a value judgment. One must refer to standards which are subjective when speaking of progress. But for most people there is such a thing as progress, movement toward an objective thought to be desirable. Each culture has its own goals but all seek progress. Thus social control and planning are real concepts. Sociologists who reject this idea are concerned too much with the methods of the natural sciences. The problem of control over man and his culture is no small one but attempts can be made through reform movements, which are slow, evolutionary changes or through revolution, which is precipitated change. But social planning which is constructive and preventive, rather than remedial and corrective as reform is, is a movement which is gaining ground (hopefully for society). 1

D. Sutherland. "Social Change"

Chapters 26 and 27. Social evolution has not yet been proved but social change is a product of the interaction of many factors which may be grouped in certain broad classes. These are organic (biological) inorganic (geographical) and super-organic (cultural). The geographic factor has resulted in modification of physical types, physiological functioning and on immigration. National geographical changes set new conditions for human life and indirectly influence culture. Some geographical changes are as a result of human reaction on it; these also set new environmental conditions.

Biological factors influence change by providing useful materials (plants) or hazards, in man's control of his own reproduction, fecundity or sterility.

Cultural change can come about in two ways, by invention

2. Ibid: pp. 846 - 893

1. Ibid: pp. 904 - 931

within the group or by borrowing ideas from surrounding areas.

The cultural pattern is far too complex, the equilibrium too delicate and the interaction between all parts too subtle and continuous to allow for any theory of technological determinism. The soundest viewpoint to adopt is a healthy agnosticism toward all "laws" of social change, except the limiting influence of environment and the interaction of all social change factors. 1

Chapter 25. "Social Disorganization" (summarized in Unit Six).

Chapter 29. "Social Reorganization". Movements for the social progress are ever present, ranging all the way from conservative to radical in scope. Social reform movements grew out of social disorganization. Resistance always appears because of antipathy toward the new and from vested interests. If a reform movement is to grow, a promotion group is necessary to spark it. There must be program planning along the lines of the prevailing mores. Adherents are gained by first developing an ideology, by the use of symbols and stereotypes, publicity and propaganda. And somewhere in the movement real leadership (not just head men) is necessary to preserve the drive and sense of the movement. 1

Chapter 30. Social decision takes place in the individual minds of the members of the group, but exactly when a social decision is finally made cannot be determined. However there are ways of testing the relative strength of opinions. Such tests of strength may be promoted by pressure techniques, by public forums, by coercion (strike, boycott, passive resistance), by the use of violent means (terrorism and revolution). After a social decision, minority groups in opposition must be prevailed upon to accept it, by fines, prison, ridicule or education.

Social controls are a set of interpersonal attitudes aimed at insuring social order. Rewards and punishment are used to insure cooperation and control dissenters. The best system is a de-centralized and democratic control system with a delegation of planned responsibilities but no all-powerful bureaucracy. 1

D. Gillin. Chapter 23. "Social Change" is a universal

1. Sutherland and Woodward, op. cit. pp. 695 - 737
1. Ibid: pp. 757 - 785
1. Ibid: pp. 786 - 805

phenomenon in human society, slow in static and rapid in dynamic societies. Change is not evolutionary, it is rather discontinuous. Change means a variation from the accepted modes of life, whether due to geographic conditions, cultural factors, population or ideologies or whether brought about by the operation of blind forces, diffusion or invention. Social values are the criteria according to which changes are accepted or rejected. Values lead to resistance to change which seems to threaten. But values themselves change. In a changing society, value systems are in conflict and the reconciliation of the conflict promotes social integration. More investigation is needed before any dogmatic statements are made about how change is produced. We can say that social change comes about by the operation of a number of factors some of which are subject to man's will and others which are beyond his present control. 1

Chapter 28. "Social Control" is that system of measures, suggestion, persuasion, restraint and coercion, by which a society brings into conformity to the approved pattern of behavior a sub-group or by which a group molds into conformity its members. Control is needed because of cultural maladjustments, individual maladjustment and conflicts of values.

The function of social control is to realize social equilibrium which is necessary for the existence of society. Methods of control vary with the biological development of the species and the cultural development of the group. It may be achieved through social suggestion, religion, social ideals, ceremony, art, leadership, propaganda, law education and administration. The selection of methods depends upon the values of the society, the homogeneity of the population, the dangers to the group and the social stability. 2

E. Murray. Chapter 19. "Social Control" is the process by which groups secure conformity to prevailing standards in the conduct of members. There are positive (and negative) means, among which are public opinion, which is affected by advertising, education, slogans, stereotypes, propaganda and public opinion polls. Other means include ceremony, praise and rewards. Negative means are gossip, ridicule, threats and punishment.

Leadership is an important phase of social control. Leaders acquire their ability, and are not born. Leaders acquire prestige in fields unrelated to their own domain chiefly

1. Gillin and Gillin, op. cit; pp. 559 - 585
2. Ibid: pp. 693 - 732

because of the "psychological affects of felt recognition and newspaper publicity".

Social planning is increasing in American life. It appears that individual freedom must be sacrificed by some in order that the many in our society may have a reasonable minimum of safety and security. 1

Discussion (of Table 7).

Social Change is considered a major unit by three of the five authors (although Murray also briefly but closely paralleled their approach in his section on culture growth. (cf. Unit Three). Gillin allows one chapter to the subject. MacIver attributes social change to the work of four factors, geographic, biological, cultural and technological. Ogburn attributes the causation chiefly to technological factors but does admit cultural influence on purely social inventions. Sutherland agrees on three of the causes but discounts the technological. Gillin says we need more study before answering the question. Thus all consider the question of causation but do not agree as to the factors.

MacIver and Ogburn alone choose to discuss the question of social evolution, agreeing that the social structure does evolve, and being careful to distinguish between evolution and progress (which involves value judgments). MacIver is wary of references to progress (too unscientific) while Ogburn feels that progress is a real enough concept (it is being too scientific not to speak of it).

1. Murray. op. cit; pp. 525 - 566

since all cultures have goals towards which they strive.

Social control and planning can be attempted say Gillin, Murray and Sutherland. Each presents his discussion of this process in much the same way, functions of social control and methods. Murray puts special emphasis on the role of leadership. Sutherland urges a decentralized, democratic control system with delegated planned responsibilities. Murray believes that in America individual freedoms will in some measure be sacrificed for the common weal.

Chapter Three

Extent and Arrangement of Units

Two points in the agenda remain: a comparative consideration of the extent of content treatment of each major unit by the five authors and a study of the sequence order of the major units.

I Extent of content treatment.

There might at first thought seem to be some reason to question the value of this particular phase of the analysis. Of what value in relation to the ultimate purpose is it to know how many words or pages or chapters each author devoted to each major unit? It may be argued that this will merely be a commentary on the authors' verbosity. There may be some merit to such argument, but more probably in the competitive field of text book publishing, costs of the finished product must be kept to a minimum, hence publishers would probably prefer quality to quantity of output. Furthermore, these authors are all professors and authors who should know the value of and have experience in the art of expressing an idea clearly and concisely. A second and better objection might be the fact that the extent of each author's treatment of each main unit is undoubtedly influenced and necessitated by his particular interpretation of the subject as much as by its importance. Hence, Murray who believes that sociology is basically a philosophy and concerned with morality must add a section treating the morality of each problem he presents.

And MacIver, whose Concept of Introductory Sociology differs from the others, also might require more or less space to present his particular conception. This argument can not be denied, and therefore must be accepted as a limiting agent on the value of this particular phase of the analysis. The writer believes, however, that some value lies in the fact that any general agreement among the five authors that any particular unit requires a certain amount of space, more or less in relation to other units, will indicate their opinion that said unit is therefore more or less in the same degree important. This fact will be important in helping to determine relatively how many hours to assign to the various limits in the course of studies which will eventuate from this service study.

Hence the writer will look for general agreement, if any exists, among the authors regarding the relative amount of space assigned by each author to each major unit and each important sub-section. Important sub-section shall be defined as those which three or more of the authors include, since three is a majority of textbooks considered.

Another point regarding procedure must be clarified. If the writer is going to consider the number of pages used by each author, he must know whether the pages in the different books are approximately the same size, or comparison will be worthless. A count of the words per page in each text reveals the following figures.

Sutherland and Woodward	use	350	words/page
Gillin and Gillin	"	350	" "
MacIver and Page	"	380	" "
Murray	"	280	" "
Ogburn and Nimkoff	"	325	" "

The mean number of words is thus 339. The greatest deviation is Murray's--59 words/page, with MacIver second in the opposite direction. The greatest difference lies between Murray and MacIver. The others are relatively near the mean. These facts will be borne in mind when comparisons involving these authors are made.

A. Unit One. (cf. Table 1)

The first major unit is the Introduction. In the total Introduction;

Sutherland	uses	8	pages	and	1	chapter (s)
Gillin	"	21	"	"	1	"
MacIver	"	68	"	"	3	"
Murray	"	45	"	"	2	"
Ogburn	"	13	"	"	1	"

Thus we observe little agreement among the five authors regarding the page length of the Introduction. The closest accord is between Gillin and Ogburn, with Sutherland a close parallel in pages used and in number of chapters. Examination of Table I reveals that these three include substantially the same material (and nothing extra) in their Introductory sections. Murray uses one more chapter and 31 more pages than the

average of the others. (However, he uses 59 words/page fewer). His extra space is used in the proof of his contention that sociology is a philosophy (a claim none of the others made) and also includes a history of social thought (also unique). MacIver's is the longest Introduction in pages and chapters. This difference is due to MacIver's distinctive conception of Introductory Sociology. He agrees in content with the others only in the inclusion of a definition of the subject. The remainder of the section he devotes to defining "terms of root significance in sociological analysis, in Chapter Two a set of necessary psychological distinctions, and in Chapter Three the fundamental question of the individual and the social unity."¹ Hence there is little basis for comparing MacIver with the other four.

B. Unit Two. (cf. Table 2)

Since there are four important sub-sections included in this arbitrary grouping and very little actual agreement as to which sub-sections should be grouped together, the writer will consider each sub-section separately in order to correspond to the reality situation.

1. MacIver and Page, op cit. Foreward, Part I, Book One.

1. Sub-section one. (the origin and age of man)

Sutherland	uses	8	pages	=	part	chapter
Gillin	"	14	"	=	part	"
MacIver	"	0	"	=	0	"
Murray	"	10	"	=	part	"
Ogburn	"	17	"	=	part	"

Thus, none of the four authors who include this point, assign more than a part of one chapter to it and all give relatively the same amount of pages to its exposition.

2. Sub-section two. (Race)

Sutherland	uses	28	pages	and	1	chapter (s)
Gillin	"	13	"	and	part	"
MacIver	"	22	"	and	part	"
Murray	"	51	"	and	2	"
Ogburn	"	9(+5)	"	and	part	"

Murray thus appears to be the exception here. The reason is that Murray treats "race" as a major moral as well as social problem. The others are fairly close in their decision regarding space treatment, although there are interpretation differences (previously discussed).

3. Sub-section three. (Personality and the Culture)

Sutherland	uses	125	pages	and	4	chapters
Gillin	"	71	"	"	3+	"
MacIver	"	34	"	"	2	"
Murray	"	150	"	"	6	"
Ogburn	"	114	"	"	4	"

Murray is apparently the highest here, but actually his six chapters are four since he divides "heredity" into two chapters and also uses two for "personality disorganization" (the other authors use one or less). Murray's pages, it will be recalled, contains fewer words too. Hence, Murray, Ogburn and Sutherland are in fairly close concert in this regard. MacIver is the lowest in page members (even considering his longer pages) and his approach differs, which probably explains part of the difference. Gillin is also out of line with the majority due to his brief treatment of heredity and environment and personality disorganization.

4. Sub-section four. (Population, et al)

Sutherland	uses	20	pages	and	part	chapter	(s)
Gillin	"	36	"	and	1	"	
MacIver	"	7	"	and	part	"	
Murray	"	30	"	and	1	"	
Ogburn	"	95	"	and	2	"	

There is little agreement here, Gillin and Murray excepted. Sutherland is fairly close in his number of pages but his consideration of population is only in relation to other topics (community, social change). Ogburn considers it more important, with two chapters and ninety-five pages. MacIver places little emphasis on it.

C. Unit Three. (of Table 3)

This unit is entitled "culture" or something similar by each author, but Gillin also included his treatment of "social

groups" with it. Following Gillin's organization both topics will be considered here.

1. Sub-section one (Culture)

Sutherland	uses	152	pages	and	5	chapters
Gillin	"	54	"	and	2	"
MacIver	"	(no comparison possible)				
Murray	"	100	pages	and	3	chapters
Ogburn	"	110(+39)	"	and	3(+1)	"

MacIver, as was noted in Chapter Two, Unit Three, does not use the term "culture" but refers to the social structure. His treatment is so divergent that it is impossible to compare it with the others. As for the others, Murray and Ogburn are closest (although Ogburn elaborates on "culture growth" in another chapter, another section) while Sutherland has five chapters, the fact is that the one sub-topic "culture variability" takes two of the five chapters.

2. Sub-section two (Groups, not including Communities)

Sutherland	uses	113	pages	and	4	chapters
Gillin	"	113	"	and	4+	"
MacIver	"	117	"	and	4	"
Murray	"	35	"	and	part	"
Ogburn	"	131	"	and	4	"

Thus Murray is the most divergent, due to the fact that he saw fit to define in a few pages that to which all the others gave several chapters (group types and functions). The other four are quite consistent both in number of pages and chapters.

3. Sub-section three (Communities)

N.B. All do not, as Gillin and MacIver do, include the subject of community as another division of "groups", but rather give it special treatment in other units. Therefore it is wiser to separate it here.

Gillin uses 16 pages and part chapter (s)

MacIver " 30 " and 1 "

Murray " 36 " and 1+ "

Ogburn " 34 " and 1 "

Woodward " 60 " and 2 "

The majority opinion is to assign one chapter to this sub-topic, with approximately the same number of pages.

D. Unit Four (cf Table 4)

This unit is clearly devoted to the subject of institutions, with much agreement as to what constitutes the sub-sections.

1. Sub-section one (Institutions, general)

Sutherland uses 9 pages and part chapter

Gillin " 15 " and 1 "

MacIver " 4 " and part "

Murray " 1 " and part "

Ogburn " 13 " and 1 "

There is a division of opinion. While three authors give a part of a chapter, that part receives but a few pages (one, four and nine). Sutherland's nine pages are distributed throughout the book. Gillin and Ogburn are in closest accord

with one chapter each.

2. Sub-section two (Family)

Sutherland	uses	35	pages	and	1	chapter	(s)
Gillin	"	22	"	and	1	"	"
MacIver	"	43	"	and	1	"	"
Murray	"	40	"	and	1+	"	"
Ogburn	"	42	"	and	1	"	"

There is almost complete agreement here. All devote one chapter to the family as a social institution. Gillin has the fewest number of pages (probably because he devotes a different chapter to the family as a group).

3. Sub-section three (Economic Institutions)

Sutherland	uses	9	pages	and	part	chapter
Gillin	"	26	"	and	1	"
MacIver	"	18	"	and	1	"
Murray	"	39	"	and	1	"
Ogburn	"	48	"	and	1	"

Again there is almost complete agreement that this sub-topic deserves one chapter, although there is variation regarding the length. Sutherland is divergent because he considers this institution in conjunction with another in one chapter.

4. Sub-section four (Educational Institutions)

Sutherland	uses	30	pages	1	chapter
Gillin	"	30	"	1	"
MacIver	"	0	"	0	"

Murray uses 32 pages 1 chapter

Ogburn " 0 " 0 "

Two do not include this sub-topic, but the other three are in almost perfect agreement, each assigning one chapter and almost the same number of pages to it.

5. Sub-section five (Political Institutions)

Sutherland uses 17 pages and part chapter

Gillin " 29 " and 1 "

MacIver " 15 " and 1 "

Murray " 37 " and 1 "

Ogburn " 42 " and 1 "

While the length of the chapters vary from fifteen to thirty-seven pages, four of the authors agree that "political institutions" is worth one chapter.

6. Sub-section six (Religious Institutions)

Sutherland uses 31 pages and 1 chapter

Gillin " 28 " and 1 "

MacIver " 7 " and part "

Murray " 35 " and 1 "

Ogburn " 39 " and 1 "

Except for MacIver, there is general agreement here, each of the other four authors devoting one chapter of approximately the same number of pages.

E. Unit Five. (cf. Table 5)

"Social Processes" can be divided into "general characteristics" and "types".

1. Sub-section one (general)

Sutherland uses 17 pages and 1 chapter

Gillin " 18 " and 1 "

MacIver " 0 " and 0 "

Murray " 4 " and part "

Ogburn " 8 " and part "

In regard to the general introduction to "social processes" two of the authors believe a partial chapter of a few pages is enough; two others give twice as much space and one whole chapter to it.

2. Sub-section two (types and functions)

Sutherland uses 56 pages and 3 chapters

Gillin " 118 " and 4 "

MacIver " 8 " and part "

Murray " 71 " and 2 "

Ogburn " 53 " and 2 "

MacIver has very little to say about social processes. Gillin on the other hand gives four chapters and one-hundred-eighteen pages to it. The other three are in closer accord regarding the number of pages, although Sutherland has one more chapter than the others.

F. Unit Six. (of Table 6)

Only two of the authors have a complete unit for "social maladjustments" but two others have some similar material.

Sutherland uses 19 pages and 1 chapter

Gillin " 15 " and 1 "

MacIver	uses	0	pages	and	0	chapter
Murray	"	20	"	and	1	"
Ogburn	"	27	"	and	1	"

Except for MacIver, all are agreed that there should be one chapter of between fifteen and twenty-seven pages given to this subject.

N.B. Since less than a majority (Gillin and Murray) have additional material under this topic, we need not tabulate their space treatment of it.

G. Unit Seven (of Table 7)

Three authors have a major section on "social change". Gillin and Murray have two and one related chapters respectively.

1. Sub-section one (Social Change, general)

Sutherland	uses	105	pages	and	4 $\frac{1}{2}$	chapter (s)
Gillin	"	26	"	and	1	"
MacIver	"	122	"	and	8	"
Murray	"	0	"	and	0	"
Ogburn	"	99	"	and	4	"

There is a wide range of opinion here, from no chapters to eight. Only two authors, Ogburn and Sutherland are closely in accord.

2. Sub-section two (Social Control)

Sutherland	uses	5	pages	and	part	chapter
Gillin	"	42	"	and	1	"
MacIver	"	0	"	and	0	"
Murray	"	46	"	and	1	"

Ogburn uses 20 pages and part chapter

All but MacIver agree that some discussion of "social control" is proper but only Gillin and Murray are in any accord (one chapter of from forty-two to forty-six pages).

II. Sequence of Major Units.

The writer is now ready to discuss the final point of his analysis, the order of arrangement of the major units by the various authors. The sub-topics in a course of studies obviously must have a sequence and it may be possible to get some help in determining that sequence for the proposed course by looking for agreement, if any exists, as to the arrangement of units and their sub-sections from these five textbooks. Heretofore, for the purpose of facilitating the previous comparisons, the writer has violated the authors' own organization in all cases (but slightly in Gillin's case). Now he will adhere to each author's sequence rather than his own rearrangement into comparative units.

It happens conveniently, that all five of the textbooks are of approximately the same length as far as numbers of chapters are concerned. Gillin has thirty-one (not including his final summary), MacIver has twenty-nine chapters, Murray thirty, Ogburn twenty-eight and Sutherland thirty. Thus if the writer speaks of a certain topic being discussed in Chapter eight of one book and Chapter twenty in another, it is easy to visualize the relative position of each in the sequence of topics. A further aid in this task is the fact that each author has

grouped his chapters (therefore his sub-topics) into a number of major sections or units. Gillin has seven, MacIver five, Murray eight, Ogburn and Sutherland seven each. Thus reference may be made to sectional groupings as well as chapters in this analysis of the sequence of major units.

A. The Introductory Unit is obviously first in each case, therefore needs no further comment.

B. As has been noted before (cf Table 2) the second unit of Gillin's text is entitled "The Basic Conditions of Socio cultural life." This unit compares roughly with Unit Two in MacIver and Murray and Unit Three in Ogburn and Sutherland.

In this unit Gillin includes four sub-topics:

1. "Man, age and origin" appears in all other cases (except MacIver who does not consider it) at the beginning of the unit called "Culture". It is Chapter 8 in Murray, Chapter two in Ogburn and Chapter 4 in Sutherland.

2. "Race" is considered in Unit Two by Gillin, Murray and Ogburn, Unit Four by MacIver and Sutherland. In Gillin it is Chapter 3, MacIver, Chapter 15, Murray, Chapter 5 and 6, Ogburn, Chapter 3 and Sutherland, Chapter 14.

3. "Personality and the Culture" appears in Gillin briefly in Unit Two but more in detail in Unit Six. It appears in MacIver and Murray in Unit Two, and in Unit Three of Ogburn and Sutherland. This is Chapter 4(brief) and Chapter 27 in Gillin, Chapter 4, MacIver, Chapters 3 and 4 in Murray, Chapters 5,6 and 7 in Ogburn and Chapters 8,9 and 10 in Sutherland.

4. "Population" appears in Unit Two, Gillin and MacIver, Unit Six in Murray, and Unit Five in Ogburn and Sutherland, (who also has a reference to it in Unit Six). "Population" is in Chapter 5 in Gillin and MacIver, Chapter 21 in Murray, in Chapter 15 and 16 in Ogburn and Chapter 15 in Sutherland. N.B. Murray and Ogburn group this in a separate unit with "communities". Sutherland also includes it with "communities" but in a larger unit also including "institutions".

C. Unit Three of Gillin's book is "Culture and Social Groups". In all other cases, "culture appears as a separate unit, and "groups" appears in other combinations except in Sutherland where it is a separate unit.

1. "Culture" in Gillin's text is in Unit Three, and in MacIver the equivalent subject is Unit Three, as it is in Murray. It is Unit Two in Ogburn and Sutherland. This is Chapters 6 and 7 in Gillin, 7 and 8 in MacIver, 7 through 11 in Murray, Chapters 2 and 3 in Ogburn and in Chapters 2 through 6 in Sutherland.

2. Groups (in general and particular) is discussed by Gillin in Unit Three, MacIver in Unit Four, Murray in Unit Five, Ogburn and Sutherland in Unit Four. It is Chapters 8 through 12 in Gillin, 10, 12 through 16 in MacIver, Chapter 9 in Murray, 9 through 11 in Ogburn and 11 through 14 in Sutherland.

N.B. "Community" is considered another "group" type by Gillin

and MacIver, but a distinct concept by the others. Murray and Ogburn puts it in a special unit with "population", Sutherland also includes it with "population" but both subjects are in a larger unit on "social institutions". Thus, Unit Three in Gillin, Unit Four in MacIver, Unit Five Murray, Unit Six in Ogburn and Unit Five Sutherland. This corresponds to Chapters 11 in Gillin, 13 in MacIver, 20 and 22, Murray, 14 and 17 in Ogburn and 15 and 16 in Sutherland.

D. Social Institutions is the fourth Unit. In three of the books it is a separate unit, but in MacIver it is included with "groups" and Sutherland begins his "institution" section with "communities".

It is Unit Four in Gillin and MacIver, Unit Seven in Murray, Unit Six in Ogburn and Unit Five in Sutherland. In all cases "institutions" comes after "groups" except in MacIver where it is coupled.

"Social institutions" appears in Chapters 13 through 19, Gillin, Chapters 11 and 17 through 20, MacIver, Chapters 23 through 27, Murray, Chapters 18 through 23, Ogburn and Chapters 17 through 21 in Sutherland.

E. Unit Five is on "social processes". Gillin and Sutherland have a separate unit, MacIver a few pages, and Murray and Ogburn combine it with "groups".

In Gillin it is Unit Five, in MacIver briefly in Unit Two, in Murray it is Unit Five, in Ogburn Unit Four and in Sutherland Unit Six. In Gillin and Sutherland it appears after their

discussion of "groups" and "institutions", in Murray and Ogburn it is in the unit with "groups" but in succeeding chapters, and it is before "institutions". MacIver's brief treatment comes before both "groups" and "institutions".

"Processes" appears in Chapters 20 through 25 in Gillin, Chapter 3 MacIver, Chapters 16 through 19 in Murray, Chapters 12 and 13 in Ogburn and Chapters 22 through 25 in Sutherland.

F. "Social Maladjustments" (also called "Social Disorganization" and "Social Pathology") appears in all but MacIver. With the addition of two exemplary social maladjustment problems, it is a separate unit in Gillin and Murray. In Ogburn and Sutherland it is one chapter in their final unit (Social Change).

In Gillin it is Unit Seven and in Murray it is Unit Eight (the final unit in each case). In Ogburn and Sutherland it is included in Unit Seven (both final units).

It includes Chapters 29 through 31 in Gillin, Chapters 28 through 30 in Murray, Chapter 27 in Ogburn and Chapter 28 in Sutherland.

G. "Social Change" is a major unit in three of the books, but only in two chapters in Gillin and one chapter in Murray.

1. Sub-section one "Social Change" (general) is a chapter in Unit Five ("Social Processes") in Gillin, it is all of Unit Five in MacIver, it does not appear in Murray and is Unit Seven in both Ogburn and Sutherland (final units in both instances).

MacIver puts it in Chapters 22 through 29, Ogburn in Chapters 24 through 28, Sutherland in 26 through 30 and Gillin Chapter 23.

2. Sub-section two, "social control", is a chapter in Unit Six in Gillin, a chapter in Unit Six in Murray, Mentioned in various places but chiefly in Unit Seven by Ogburn and is part of Unit Seven in Sutherland.

The chapter assignment is 28, Gillin, 19 Murray, and 28 in Ogburn and Sutherland.

Chapter Four

Summary and Conclusions

The writer has compiled and presented his analytical data as indicated in his agenda. There now remains the task of drawing conclusions which may be used in preparing the tentative outline for a course in Introductory Sociology, which is the ultimate purpose of this thesis. After a discussion of the pertinent conclusions, the presentation of the resulting course outline will be the final step in this work.

I. Chapter Two.

A. The extent of agreement as to what constitutes a major unit (and its sub-sections). Point one on the agenda.

In the "totals" column of Tables 1 through 7, the writer has recorded the frequency (in numbers one to five) with which each major unit and sub-topic has appeared in the five textbooks. Three or more, of course, indicates a majority of the textbooks included the topic or sub-topic under consideration. Five indicates complete agreement, therefore one can say of these topics which appeared in all five books, that these topics most certainly should be included (in accordance with the results of this study) in an Introductory Sociology course. Four indicates more than more than a simple majority and allowing for differences in approach to the general subject matter, the appearance of an item four times indicates that said item should most probably be included. Three is a simple

majority of the appearance of a topic in at least three of these books, it can be safely said that such topics should probably be included. If an item appears two times only, or in less than a majority of the cases, it probably should not be included as far as this evidence goes. If a topic appears only once, it most probably does not belong in the course (on the basis of this study).

The first step then will be to list those units and sub-topics which appear five times, topics which most certainly should appear in the prepared course, and also those topics which appear four times which most probably should be included. For the present, the writer will list them in the order in which they were considered in Chapter Two.

Subjects which appear five or four times:

I. Introduction (5)

A. Definition of Sociology (5)

B. Is Sociology a science? (4)

C. Should sociology be applied? (4)

II. Nature of man and environment. (4)

A. Man(general nature) (4)

1. Differences from animals (4)

2. Age and origin of man (4)

B. Race (general) (5)

1. Racist theories (4)

2. Race differences (5)

- C. Personality and Culture (5)
 - 1. Heredity and environment (5)
 - 2. Personality disorganization (5)
- D. Population (5)
 - 1. Malthusian theory (4)
 - 2. Trends in U. S. (5)
 - 3. Immigration (4)
 - 4. Birth control as population check (4)

III. Culture and Groups

- A. Culture (General)(5)
 - 1. Culture traits (4)
 - 2. Folkways and mores (4)
- B. Groups (general) (5)
 - 1. Primary (5)
 - 2. "In" and "Out" (5)
 - 3. Community (general) (4)
 - a. Rural and urban (4)
 - 4. Herd, crowd, mob and audience (5)

IV. Social Institutions (5)

- A. General characteristics (5)
- B. Types (5)
 - 1. Family (5)
 - a. Primitive family (4)
 - b. Modern family (5)
 - c. Family disorganization (5)
 - d. Family reorganization (5)

2. Economic (5)
 - a. Modern (4)
 - b. Social effects (4)
3. Political (5)
 - a. Origin and function (5)
 - b. Modern states (4)
4. Religious (5)
 - a. Social functions (5)
- V. Social Processes (interaction) (4)
 - A. Types
 1. Accommodation (4)
 2. Assimilation (4)
 3. Competition (4)
 4. Conflict (5)
 5. Cooperation (4)
- VI. Social Maladjustment (4)
 - A. General
 1. Indices of maladjustment (4)
 2. Causes (4)
- VII. Social Change (4)
 - A. General factors (4)
 1. Technological (4)
 2. Cultural (4)
 3. Geographical (4)

B. Social Control (4)

1. Functions (4)

2. Methods (4)

The following topics and sub-topics, indicated by (3) occur three times and thus should probably be included in the proposed course:

II. Man's Nature and Environment

B. Race

1. Racial origins (3)

D. Population

1. Dangers of decline (3)

2. Immigration laws (3)

III. Culture and Groups

A. Culture

1. Origin and growth (3)

2. Geography and culture (3)

3. Institutions (defined) (3)

4. Primitive culture (3)

B. Groups

1. Physical similarity (3)

2. Relative proximity (3)

3. Cultural interests (3)

4. Regions (3)

5. Human ecology (and the community) (3)

IV. Social Institutions

A. General

1. Functions (3)

- B. Types

2. Economic

- a. Primitive (3)

3. Political

- a. Internationalism (3)

4. Religions

- a. Primitive (3)

5. Educational (3)

- a. Primitive (3)

- b. Modern (3)

- c. Theories (3)

- d. Auxiliary educational institutions (3)

- V. Social Processes (general) (3)

- A. Types.

1. Stratification (3).

- VII. Social Change

- A. Evolution vs. progress (3)

- B. Invention (3)

- C. Leadership (3)

B. Comparison of the interpretations of the various topics by the different authors, or to what extent is their agreement and/or disagreement in regard to the meaning and understanding of the subject matter? The writer has raised this question in order to be certain that the authors are all referring to the

same subject when they imply certain terms. For example, does Gillin mean by "culture" the same thing that Murray and Ogburn do? If not, their treatment cannot be compared. The finding has been that there has been relatively little disagreement about what the various terms mean. Exemplar exceptions are the fact that MacIver refers to "social structure" when he is discussing what the others call "culture". Also MacIver uses "association" for "institution". But inspite of the few disagreements regarding terminology which have been noted in our discussions, it has been possible to make comparisons.

It is true that there have been differences of opinion regarding such items as causes and effects of various social phenomena, e. g., the factors in social change; the origin of the state. Also a basic difference of opinion affecting the whole treatment appeared in Murray's introduction when he asserted that sociology is essentially philosophical and ethical. MacIver also indicated a different method of approaching the subject, as we have noted. But in all the cases observed we have not been interested in the difference in interpretation per se. It is true that eventually, in conducting a course some decision regarding the points of difference must be made by the instructor, but this analysis has provided us with no criteria to judge the merits of either side in any of the various controversies, hence the writer may merely note such differences. To reiterate, the interest in the differences of interpretation was motivated by the necessity of being certain that when

other comparisons were made, the writer was comparing equivalent subjects in the five texts.

II. Chapter Three.

A. The extent of content treatment of the various topics and sub-topics. The purpose in analyzing this aspect was to procure some evidence regarding the relative amount of space allotted to each major unit and the important sub-topics, which evidence would be a guide in determining the relative amount of time to assign to such units in the proposed course. Below are summarized the conclusions regarding this point for each section.

1. The Introduction. A majority of three agree that this should have one complete chapter. (Murray and MacIver have more because of their different approaches to the total subject).

2. Man's Nature and Environment.

a. The first sub-division here ("The Origin and Nature of Man") is assigned a part of a chapter by four authors.

b. Three authors agree that "Race" deserves a part of a chapter, and from 13 to 22 pages.

c. "Personality and Culture" is given four chapters by the majority.

d. For "Population" there is no agreement. Since opinion is split two and two, we may conclude that this sub-topic should have at least a part of a chapter and no more than one chapter.

3. Culture and Groups.

A. For "Culture", since there is no majority agreement, it is safe only to conclude that the topic deserves at least three chapters and no more than five.

b. "Groups". The majority opinion is that four chapters are necessary. "Community" should have one chapter in addition.

4. Social Institutions" (total unit - five and a part chapters).

a. The general characteristics should receive a part of one chapter.

b. The majority assign one chapter each to the Family, Economic, Political and Religious Institutions.

c. Three authors assign one chapter to Educational Institutions.

5. Social Processes.

a. "General discussion" should have at least a part and no more than one chapter.

b. "Types and functions" should have at least two and no more than four chapters.

6. Social Maladjustment. A majority of **four** agree that this subject needs one chapter.

7. Social Change.

a. "General features". The consensus is that this topic needs at least one and no more than four chapters.

b. "Social Control" should have a part of a chapter.

These conclusions are summarized below and to each unit and sub-topic there is assigned a number of class hours. This latter figure was arrived at by the following method. The problem was to translate the above listed chapter allotments into class hours. Since the proposed course is to be a one semester, three credit hour course, it will have forty-five class hours. Allowing two hours for the final examination and one hour for a mid-term examination, forty-two class hours are left. The five textbooks have an average of close to thirty chapters each (cf. Chapter Three. B.). Dividing thirty into forty-two, gives a quotient of approximately one and a half. Thus one chapter equals about one and a half class hours. This is granted to be a rough translation, but the purpose was only to seek a guide in this regard.

Units, Chapters and Class Hours

1. Introduction - 1 chapter - $1\frac{1}{2}$ hours

II. Nature / Environment -

a. Origin of man - part chapter - # $3/4$ hours

b. Race - part chapter - $3/4$ hours

c. Personality and Culture - 4 chapters - 6 hrs.

d. Population - part to one Chapter - $3/4$ to $1\frac{1}{2}$ hours.

- III. (Culture -- 3 to 5 chapters - $4\frac{1}{2}$ to $7\frac{1}{2}$ hours
 (Groups -- 4 chapters - 6 hours
 A. Community - 1 chapter - $1\frac{1}{2}$ hours.
- IV. Social Institutions. - 5 and a part - $8\frac{1}{4}$ hours
 A. General features - part chapter - $\frac{3}{4}$ hours
 B. Specific Institution - one chapter ea - $1\frac{1}{2}$ hrs. ea.
- V. Social Processes
 A. General - part to one chapter - $\frac{3}{4}$ to $1\frac{1}{2}$ hrs.
 B. Types and functions - 2 to 4 chapters - 3 to 6 hrs.
- VI. Social Maladjustments - 1 chapter - $1\frac{1}{2}$ hours
- VII. Social change.
 A. General features - 1 to 4 chapters - $1\frac{1}{2}$ to 6 hrs.
 B. Social Control - part to 1 chapter - $\frac{3}{4}$ to $1\frac{1}{2}$ hrs.

Thus it can be said in general that "Personality and Culture", Culture, Groups and Social Institutions all deserve approximately equal treatment and definitely are the major emphasis of the course. Next in order (close) should come Social Processes and Social Change.

B. Sequence of major units. The following are the conclusions regarding the sequence of the various units and important sub-topics, compiled from Chapter Three, Part II. The units in the proposed course, according to the consensus of opinion, should appear in this order.

TENTATIVE COURSE OUTLINE

INTRODUCTORY SOCIOLOGY

- I. Introduction (1½ hours)
 - A. Definition of Sociology
 - B. Is Sociology a science?
 - C. Should Sociology be applied?
- II. The Nature of Man and his Environment (6-3/4 hours)
 - A. Individual Personality and the Culture (6 hours)
 - ~~B~~ 1. Heredity and environment
 - 2. Personality disorganization
 - B. Race (general) (3/4 hours)
 - 1. Racist theories
 - 2. Racial origins
 - 3. Race differences.
- III. Culture (4½ to 7½ hours)
 - A. Man (general)
 - 1. Difference from animals
 - 2. Origin and age
 - B. Culture traits
 - C. Origin and Growth of culture
 - D. Primitive cultures
 - E. Folkways and mores
 - F. Geography and culture.

- IV. Groups. (6 hours)
- A. General
- B. Types
1. Primary
 2. "In" and "out"
 3. Herd, crowd, mob, audience.
 4. Groups based on physical similarity
 5. " " " relative proximity
 6. " " " cultural interests
- C. Community (general) (1½ hours)
1. Human ecology
 2. Urban and rural
 3. Regions
- D. Population (¾ to 1½ hrs)
1. Malthusian theory
 2. Trends in United States
 - a. Dangers of decline
 3. Immigration and population
 - a. Immigration laws.
 4. Birth control as population check.

N.B. "C" and "D" of Unit IV. above may be combined to form a separate unit (V).

V.	Social Institutions	(8 $\frac{1}{4}$ hours) total
	A. General features	(3/4 hrs.)
	B. Types	
	1. Family	(1 $\frac{1}{2}$ hours)
	A. Primitive family	
	b. Modern family	
	c. Family disorganization	
	d. Family reorganization	
	2. Economic Institutions	(1 $\frac{1}{2}$ hours)
	a. Primitive	
	b. Modern	
	c. Social effects	
	3. Political Institutions	(1 $\frac{1}{2}$ hours)
	a. Origin and functions	
	b. Modern	
	c. International	
	4. Religious Institutions	(1 $\frac{1}{2}$ hours)
	a. Primitive	
	b. Social functions	
	5. Educational Institutions	(1 $\frac{1}{2}$ hours)
	a. Primitive	
	b. Modern - United States	
	c. Theories	
	d. Auxiliary educational institutions.	

- VI. Social Processes (3-3/4 to 7½ hours total)
- A. General (3/4 to 1½ hours)
- B. Types (3 to 6 hours)
1. Accommodation
 2. Assimilation
 3. Competition
 4. Conflict
 5. Cooperation
 6. Stratification

N.B. "Social Processes" may be included as a sub-section of Unit IV, "Groups".

- VII. Social Change
- A. General factors (1½ to 6 hours)
1. Technological
 2. Cultural
 3. Geographic
- B. Social Evolution (vs. progress) (3/4 hours)
- C. Invention (3/4 hours)
- D. Social Maladjustment (1½ hours)
1. General
 2. Indices of disorganization
 3. Causes
- E. Social Control (3/4 to 1½ hours)
1. Functions
 2. Methods

N.B. "Social MaladjustS" may be a separate unit (VI or the final unit).

Limitations of the Study.

The writer has stressed at all times that the above course of study outline is merely a tentative one based solely on the results of this study which represents a consensus of opinion. It can only be tentative because there are other factors which must necessarily be considered in preparing a final outcome, viz. the objectives of the college in which the course is to be given, the objectives of the instructor and decisions made regarding all the differences in interpretation which have been noted. Certain of the more basic of these differences (e. g. MacIver's conception of Introductory Sociology) could affect the content and arrangement of the whole course should they be accepted. Further, the possibility must be recognized that an extension of the analysis to more textbooks might reveal some different conclusions.

Recommendations for Further Study.

This report can serve as a basis for further research in such problems as the selection of a textbook for the proposed course and in making the necessary decisions regarding the differences in interpretation of units and sub-topics. Any of these latter might also be a subject for an extensive study, e. g. Is sociology essentially philosophical in nature as Murray claims, or is it purely scientific? Or what are the basic factors which produce social change?

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